

Horace N. Allen's  
1<sup>st</sup> letter from  
Korea to Presby.  
Bd. of Fr. Missions

Oct 1, 1884

Seoul Korea Oct 1<sup>st</sup> 84

I have been in Corea ~~about~~ two weeks and you are almost  
consider myself able to write it up. As I am the oldest  
missionary here however, I may be pardoned for my  
running assumption.

During the past season a nice little steamer has been  
running between Shanghai and the open ports of Corea.  
The first place we touch is Pusan a Japanese port  
on south of Corea. It contains little of interest being  
but a Japanese trading port, which they have been  
able to keep open for some two hundred years. At now  
has three foreign built houses and a foreign Customs  
Staff.

Chemulpo is the port of Corea it is about 48 hours up  
the coast from Pusan and presents a busy appearance.  
A number of Japanese, Chinese and a few Europeans are  
turning over the red clay, making streets and building  
board shanties. The Japanese Consulate, a white  
building is the only attractive house in the place. This  
port is bound to be of some importance if Corea ever  
has any commercial importance. It is twenty six  
miles from Seoul the capital, and is at the mouth of  
the Han river, which is navigable for small vessels  
up to Seoul. The road inland is in most places  
but a mountain path, <sup>over</sup> upon which the sure footed  
but vicious little Korean ponies carry passengers and  
merchandise in safety. The scenery along this road  
is very pleasing, being a constant change from  
mountain to valley, from pine clad heights to green  
fields of rice, barley, millet etc.

Seoul itself seen from a high position seems like a  
collection of hay stacks that have "wintered out" while  
the summer sun has dried up the water of the Han river.

then the tiled roofs of the gentry, surrounded by the  
water of green trees and grass.

A walk through the streets of the city is pleasant or a  
reverse according to the weather and the streets. There  
are then very wide sandy streets lined on either side  
with straw thatched huts in which the Chinese  
merchant displays his handfull of goods for better  
back of these are the houses built of wood and  
stone with raised floors under which the smoke  
from their fires travels and warms the house.

The better class have enclosed compounds nicely  
laid out with terraces trees and plants. This is  
usually a succession of houses, the women for  
greater seclusion living in the rear. back of  
which is usually to be found a pretty piece of  
ground well watered in, where the fair prisoners  
air themselves. For you know the women are not  
allowed on the streets before nine o'clock at night.  
at which time a huge bell is tolled and no man  
must then be found on the street.

The houses of the better class are usually built  
about an open court. The walls facing this court  
are used mostly one large sash and which is fitted  
a very tough strong paper. Our U.S. Minister has  
fitted up one of these houses with but few changes  
in the original design and he says that last winter  
when the ice on the river remained eight or nine  
weeks for some months, they were comfortable with  
their paper house and a liberal consumption of  
Japan coal. This is said to be coal in the country  
but it will be some time before the people will  
consent to have it removed from its bed. This

to come with the fact that freight from Shanghai is almost as high as from New York and the high customs duty on everything imported coupled with the scarcity and high price of native products, makes living in the country quite expensive.

The currency of the country is the copper cash which some months since sold for five hundred for a Mexican dollar. Just now they are down to nearly ten thousand. But as crops are now coming in the value is expected to rise. This lack of a currency or anything valuable to export is killing what little commercial interest has been started. One large firm in Shanghai has invested some 300,000.00 in Corea and their only hope of getting it back was through the gold mining which they had started by government permission. And finding gold in good quantities however the king stopped their work and they are now expecting to withdraw from their operation which will leave us at the mercy of the small Japanese steamers which run up and down the coast.

The people are exceedingly lazy and dirty. Though to see the middle and upper classes strutting leisurely around in their white (outside) robes and tall open work hats, one would think them clean. They will not work if they can keep it and foreigners here have had to work to keep them out a job till they have finished it. They get very drunk on their own rice liquor and are very fond of foreign spirits which find their way into the country in great quantities notwithstanding the customs duty of 20%.

As to the quality of foreign medicine which the



Dr. Horace N. Allen (1858-1932)

Horace N. Allen was born in Delaware, Ohio, April 23, 1858. He graduated from Ohio Wesleyan College in 1881 and from Miami (Ohio) Medical School in 1883, in which year he was married to Frances Messenger.

They were appointed by the Board of Foreign Missions of the Presbyterian Church in the U.S.A. for service in China, arriving there Oct 11, 1883. He had moved from one place to another when several prominent men in Shanghai urged him to go to Korea and "grow up with the country", offering him letters of recommendation to men in diplomatic and government service. He wrote to Joseph Hass of the Korean Customs Service asking if the foreign residents needed a doctor. He then wrote the Presbyterian Board asking permission to move to Korea. Permission was granted and he arrived on Sept 20, 1884 in Chomulpo (now Inchon), the first resident Protestant missionary to enter Korea.

Missionaries were not welcome but doctors were. General Lucius Foote, the American minister, wanted a doctor for his ailing wife and Allen became the legation doctor, without pay. As word got around, other legations also made him their doctor.

At this time, there was a group of Korean young men who were disturbed by the corruption in government and wanted to do something about it. They had studied in Japan and had been impressed by what they saw there. The court was pro-Chinese and conservative. These young men were impatient to bring about rapid changes. The Japanese, interested in extending their influence in Korea, worked with them. The plan was to assassinate the leading conservatives and secure control of the king. The date chosen was Dec 4, 1884, when a banquet was planned for the opening of the first Post Office, the banquet to be held in the Chang Duk Palace. When the banquet was at its height, there was a cry of "Fire" and as the guests hurried out, they were caught and murdered.

The point at which all this political excitement touches our story is this. Among the conservative leaders marked for death was Prince Min Yong-Ik, nephew of the Queen, recently returned from an embassy to Washington. He was lying at the point of death when Dr Allen was summoned in the middle of the night to attend him. It required three months of constant medical care before he was out of danger. This won the friendship of the king and queen and prepared the way for open missionary work.

General Foote resigned as U.S. minister, in January, and George C. Foulk became charge d'affaires at the legation. Most foreigners left for safer places but the Allens "decided to stay and trust all to God".

Allen was appointed personal physician to the king. However, there was a problem. Dr Allen was a commoner and could not properly attend the king, so he was made a nobleman, a "champan" of the 3rd Degree and so met the king and Crown Prince.

He decided to request permission for a hospital, a Mission-dominated project with the Korean government as partner. The request was filed through the U.S. legation and Foulk threw all his influence behind the proposal. Allen offered his services without salary since, he said, he was supported "by a benevolent society in America" and called attention of his majesty to the fact that the same organization already had such ~~hospitals~~ hospitals in several Chinese cities. The request was granted and the home of the late X Hong Young-Sik, a victim of the banquet incident, was commandeered for the purpose. Dr Allen says that the walls were still spattered with blood from the assassination when they went in to put the place in shape for a clinic. This first "hospital" was known as the Kwang-Mei-Won (House of Extended Grace) and is the direct ancestor of Severance Hospital. It was opened in February 1885. The work was continued here until 1887, when it was moved to Kurigae under the new name of the Chejungwon (House of Universal Helpfulness).

Being court physician proved a great help, for many flocked to the hospital when they heard that the missionary was "doctor to the king". By word and example, he could show that Christian missionaries were an asset and could influence the entrance of others into the country. The first Methodist doctor, Scranton, and the Presbyterian Heron both began their work on the staff of this hospital, as did Miss Annie Eilers, who came as physician to the queen. Horace Underwood also began his work on the hospital staff. Calls to the palace, <sup>to</sup>the king's physician, usually came in the middle of the night, seldom for anything serious. For this, he was rewarded with a higher rank of nobility.

The new hospital was an instant success. Twenty patients were treated the first day. After the arrival of Dr Heron, in June, the two doctors cared for as many as 70 out-patients a day. There was a total of 10,000 patients in the first twelve months.

In 1887, the king decided to establish legations abroad, one for Washington and one for Europe and chose Allen to guide the diplomats to Washington, under the title of "Foreign Secretary of the Legation". For two years, he served as agent for Korea, then returned to Korea as a missionary, in 1889, to open work in Pusan, if that should prove feasible. It did not work out and he moved to Chemulpo to open a dispensary. But the local population was a very shifting one and he moved back to Seoul. Dr Heron fell ill and Allen was once more in charge of the hospital.

In ~~1890~~ August 1890, he resigned from the Mission and began his work with the U.S. Embassy, serving seven years as legation secretary and eight as minister. It was hard to separate diplomatic work from missionary. For months, he ran the Presbyterian hospital until the arrival of Dr. C.C.Vinton, when he dropped out. The arrival of Dr.O.R.Avison, in 1893, solved the problem of the hospital.

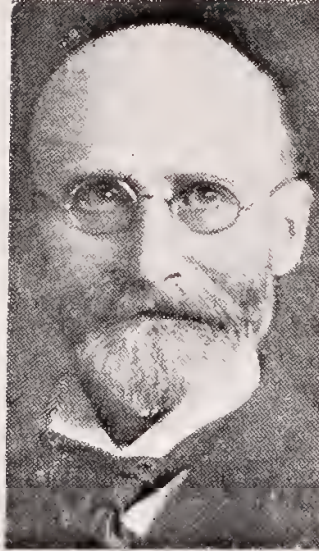
These were complicated years in the history of Korea, with the country involved with the Chino-Japanese and Russo-Japanese wars. The result was that Japan took over the controls. Allen was dismissed from Washington and the embassy was reduced in status, in 1905. Dr Allen left Korea that summer. He had been 17 years a diplomat and five years a missionary. He liked to recall that he had been a missionary pioneer and that his efforts at the Korean court had won "all sorts of special privileges and helped make Korea the best field for mission work ever known".

He returned to the States and set up a medical practise in Toledo, Ohio. He died there Dec 11, 1932. The Lord had sent him to Korea, an unusual man for an unusual time.

Allen D Clark

# GOLD FOR FORTY YEARS

SOME HESITATED THEN



**Horace Allen**  
American Missionary & Diplomat  
Korea—1884—1905

Horace Allen, physician, missionary, and diplomat, was the first Protestant missionary to come to Korea. That was 1884. By 1887, already a noble of the Korean Court, he was in the United States as foreign secretary of the new Korean Legation. Knowing of the barely scratched mineral resources, and particularly the gold, he awakened interest in Korea as an investment area. Allen "spoke highly of the Korean people, who he insisted were superior to other Orientals. He bombarded financiers with glowing accounts of Korea's wealth. This was the 'Treasure Land', he sang, a kingdom boasting gold and silver, iron, coal and timber. With pumps and engines, with mercury and powder, with good implements and proper supervision, foreigners could get \$750 a ton from Korean gold ores." But even then,

Americans made their investment policies as the wind blew across the Pacific, for "... there followed a series of demonstrations ... There was little violence, and excitement soon died down; but Wall Street financiers who had heard of the episode concluded that Korea must be a completely unenlightened land."

## OTHERS HAD FORESIGHT AND FAITH

In August 1890, Allen became Secretary of the American Legation in Seoul. In 1897, he became American Minister, and served for eight years. Through him, the Un San concession in Peng Yang, to become famous as the Oriental Consolidated Mine, was obtained in July, 1895. It had taken five years of work. Made with James R. Morse, Morse believed some adverse reports and sold the entire concession to Leigh S.J. Hunt and J. Sloat Fassett for \$30,000! That was in 1897. "By 1903 there were 70 Occidentals working at the mines, almost as many Japanese, nearly 700 Chinese, and more than 2000 natives. These employees were operating eight mines — three cyanide plants, five mills, two hundred stamps — and in 1903 they handled 200,000 tons of ore. This brought an operating profit of \$750,000 and resulted in the first dividend, 12½%."

## COURAGE PAID OFF

No faint hearts, the investors received their reward. "In four decades these mines yielded 9,000,000 tons of ore having a gross assay value of \$56,000,000 and bringing a net profit of about \$15,000,000." Through the U.S. War with Spain, the Philippine Insurrection, the Russo-Japanese War, the Japanese Occupation of Korea, World War I, and the Japanese conquest of Manchuria, Oriental Consolidated kept on digging gold, paying profits. Finally, in 1939, Oriental Consolidated sold out to the Japanese, and secured a final \$8,000,000!

(Note: Quotations are from "God, Mammon and the Japanese", the story of Horace Allen, physician, missionary, and diplomat. Dr. Fred H. Harrington, the author, made his first visit to Korea this past week).

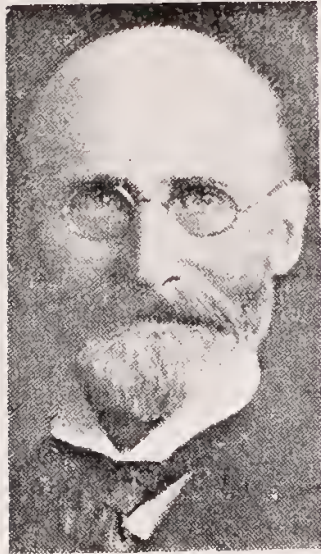
## COURAGE AND FORESIGHT ALWAYS PAY OFF

With a record like that — five years of negotiation, two years of survey and study, six years of development, and thirty-six years of steady earnings, growth plus dividends, — through wars and Occupation, starting when Korea was just emerging from its vassalage to China, and was still the Hermit Kingdom — who can doubt the future in the tremendous mineral potential of the modern Korea, the most progressive and most friendly nation of the Orient, the world's great



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HORACE NEWTON ALLEN (1858-1932),  
physician, diplomat and first resident <sup>Protestant</sup> missionary in  
Korea, went first to China as a Presbyterian  
missionary (1883) but transferred to Korea, arriving  
September 20, 1884. Though mission activity was  
prohibited by Korean law, Allen was permitted to  
stay as physician to the American legation. In the  
December émeute he saved the life of Prince Min Yong-  
Ik, nephew of the queen, and was allowed to open a  
hospital, the first legally permitted Christian  
institution and first western medical center in  
Korea. Shortly thereafter Dr. Allen was given  
honorary noble rank as court physician. In 1886,  
with fellow missionaries Heron and Underwood, he  
started a medical school.

Min Yong-ik

Allen's brief career as a missionary  
pioneer in Korea (1884-1890) included two years  
leave of absence as adviser at the Korean legation

in Washington D.C.(1887-1890). Returning to Korea he left the mission and accepted appointment as American legation secretary (1890-97) and full American Minister (1897-1905), but always retaining<sup>ed</sup> his missionary interests and sympathies.

It was as a diplomat that Allen made his enduring mark on Korean history. He used his close contacts with royalty to promote American business interests with vigour and played a significant role in the country's modernization. He contributed to the introduction of Korea's first streetcars and railroad, her first city water system, ~~and~~ electrical city lighting, and modern mines (the giant Oriental Consolidated Mining Co. which prospered up to World War II).

In international affairs, Allen was as fiercely protective of Korean independence as of American diplomatic and business interests. The triumph of Japan in the Russo-Japanese War left him depressed by Korean governmental weakness, angry at Roosevelt's approval of a Japanese protectorate, and unhappily convinced of the inevitability of Japanese rule. He was recalled to America in 1905 and practiced medicine in Ohio.

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God, Mammon and the Japanese: Dr. Horace N. Allen...  
 (Madison, WI: U. of Wisconsin Press, 1961)

CHRISTIANITY IN KOREA. Christianity, though proscribed in North Korea since the division of the peninsula in 1945, has become the strongest and most visible of all South Korea's religions, with a total Christian community of about 10 million (25% of the population) and more than 25,700 churches. Until the 1890s the practice of Christianity was legally forbidden throughout the nation, but Catholics established a permanent presence beginning in 1784; Protestants in 1883.

Earlier encounters had produced no results. There is no verifiable evidence of Nestorians reaching Korea from T'ang or Mongol China. The first Christian on the peninsula was probably de Cespedes, a Jesuit chaplain with invading Japanese troops (1592). In the early 17th century writings of another Jesuit, Matteo Ricci, filtered across the

Mongol--(Yuan)

Gregorio deCespedes  
 (extra word)

border, but it was only when a Korean scholar, Yi Seung-Hoon<sup>(Yi Sung-hun)</sup> was converted in Peking and returned in 1784 to organize a group of worshipping Catholics that Christianity took permanent root. The first foreign missionary was a Chinese priest, James Chu<sup>(Chou Wen-mu)</sup> Chou Wen-mu sent to legitimize the church in 1789. He was beheaded in 1801. When the first European priests reached Korea, beginning with Pierre Maubant in 1835, other persecutions followed, notably in 1839 and 1846. Many were martyred. In the final persecution (1866) over 2000 Catholics were killed. Nevertheless when Korea began to open to the west in 1882 there were still perhaps 17,000 Korean Catholics. A Catholic seminary was started in 1885.

Protestantism entered as early as 1832 with an exploratory visit by Karl Gutzlaff, a German pietist. Another attempt by a Welsh Congregationalist, R.J. Thomas, in 1865 and 1866 ended with his martyrdom. As with the Catholics, permanent Protestant work began with a Korean, Suh Sang-Yoon<sup>(So Sang-yun)</sup> who was converted by Scottish missionaries in Manchuria and returned to gather a group of believers in his home village in 1883, a whole year before the arrival of the first resident Protestant missionary. This was Horace N. Allen,

Yi Sung-hun

So Sang-yun

M.D., an American Presbyterian, in 1884. The next year two clergymen joined him, Horace G. Underwood, Presbyterian, and Henry G. Appenzeller, Methodist.

Though public evangelism was forbidden, when Allen's medical skill saved the life of a royal prince he was granted permission to open a hospital in 1885, the first legally permitted Christian institution in Korea. Appenzeller organized the first Christian Academy, Paichai, in 1886. An even more dramatic breakthrough was the founding the next year of Korea's first school for girls, Ewha Academy. In 1887 Underwood organized the first Protestant church. All this however was in the capital, Seoul. Not until 1893 was the interior outside the treaty ports penetrated for open missionary residence by Samuel A. Moffett. There in the north<sup>w</sup>east massive church growth began, reaching a climax in the nationwide Korean Revival of 1907-08. Protestant membership leaped from a few hundred in 1890 to 50,000 in 1905, and to more than 200,000 in 1909.

Japanese annexation (1910-1945) slowed but did not stop the growth of Christianity. A series of confrontations between Christians and the occupying authorities--the Conspiracy Trial (1912-13), the

Paejae (?)  
Is Paichai  
standard?

Ewha is standard

defense of the right to teach religion in Christian schools (1915-1919), the 1919 Independence Movement in which Christians played a leading role, and the bitter controversy over imperial shrine worship (1936-45)-- instead of diminishing Christian influence, increased its recognition nationally as a champion of Korean identity. At the same time Korea's traditional religions, Confucianism and Buddhism, were discredited by many as powerless in national crises. The nation's ancient religious base, Shamanism, though still pervasive, saw its credibility eroded by Christian contributions to Korea's modernization, especially in education and medicine.

But it was largely the ability of Christians to plant and organize their own institutions with effective Korean leadership in the churches, schools, hospitals and YMCA that kept Christianity from collapse in this troubled period. Protestants, especially Presbyterians, developed a successful mission strategy (the Nevius Plan) which stressed the autonomy of the church under self-governing, self-supporting and self-propagating Korean direction. In 1901 they founded the first

Protestant theological seminary, in Pyongyang. In 1907 the Presbyterian Church of Korea was given independence from the missions. Methodists followed suit in 1930, electing their first Korean bishop, Ryang Ju-Sam<sup>(Yang Chu-sam)</sup>. Roman Catholics convened their first National Synod in 1931 and consecrated the first Korean Catholic bishop, Msgr. Paul Ro, in 1942.

Yang Chu-sam,  
though your  
spelling is  
standard

At the outbreak of World War II it was roughly estimated that there were perhaps 500,000 to 700,000 Protestant Christians and 150,000 Roman Catholics. But during the war years, church membership fell sharply.

Post-war recovery (1945- ) brought another explosion of Christian expansion which was only temporarily broken off at the outset by the trauma of the division of the country, north and south, and the Korea War (1950-53). Before the war almost two-thirds of Korea's Christians had been in the north but persecution soon wiped out organized Christianity in the Democratic People's Republic. Thousands fled south.

In South Korea Christianity has become the most active, effective and perhaps largest organized religious force in the republic. Government



statistics report the size of the professing Christian community at about 25% of the 39 million population (1981), or 10 million. Church claims are more modest: 7.7 million Protestants and 1.6 million Catholics. The remaining ~~1.5 million~~ <sup>700,000</sup> probably have no direct church connection or belong to one of many fringe cults like the Unification Church of Rev. Moon <sup>o</sup>Sun-Myong. The growth has also been marred by sharp denominational divisions. The largest groupings are Presbyterian (over 4 million in some 30 denominations), Roman Catholics (1.5 m.), Methodists (885,000 in 4 denominations), Pentecostals (500,000 in 7) and the Korean Evangelical Church, ~~or OMS~~ <sup>"Holiness"</sup> (470,000 in 3).

Mun Son-myong; though "Sun Myung Moon" is standard usage in the US. (recognizable)

OMS or "Holiness"?

However uncertain the numbers may be there is no question of the strength and influence of Korean Christianity. It has become a force in Korean politics for democratic freedoms both within the government and in opposition parties. The first two presidents of the Republic were Christian, Syngman Rhee (Methodist) and Yun Po-Sun (Presbyterian). Christians are increasingly middle class and well educated. Three of the five prestige universities are Christian. Christianity has raised the status of women, improved agricultural methods, introduced

Yun Po-Sun is standard; tech. Yun Po-son

new standards of care for the poor and the sick. It is a significant presence in the arts and in the army. And it is growing at four times the rate of growth of the population as a whole.

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Samuel Hugh Moffett

Princeton, N.J.

Feb. 28, 1985

Rev. A. W. and Mrs. Marling, returning to the Gaboon. Miss J. Anderson, returning to Shantung, China; Mrs. T. F. Wallace, returning to Mexico; also newly appointed, Mr. and Mrs. John W. Herron, M. D., for Corea; and Mr. and Mrs. Robert Colman, M. D., for Canton, China, are reported in the June Presbyterian Record as having recently sailed.

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### MEDICAL WORK IN KOREA.

H. N. ALLEN, M. D.

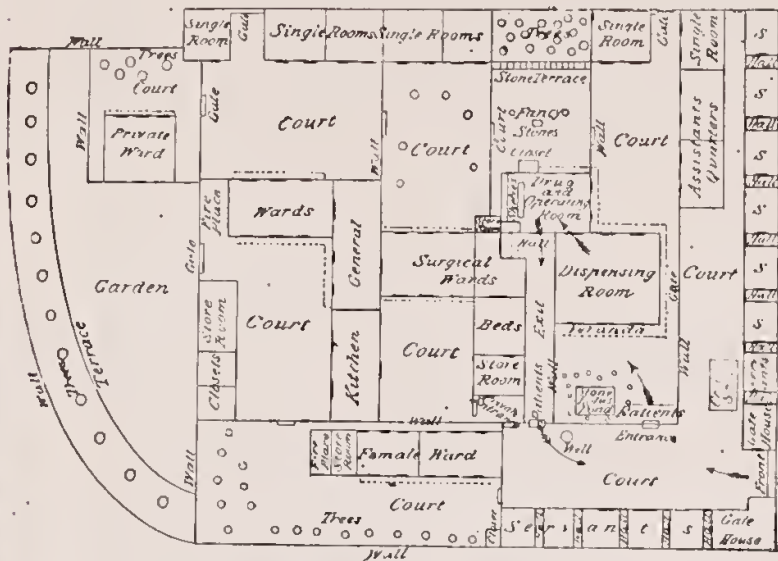
THE accompanying diagram gives a fair idea of the Korean Government Hospital, under the care of the Presbyterian Mission. The hospital was fitted up by the King in answer to a proposal kindly presented by Lieutenant George C. Foulk, of the United States Navy, at present United States Charge d'Affairs to Korea. Mr. Foulk has taken a lively interest in the matter, and its prompt accomplishment is due largely to his desire to see the Government take this first independent step in advance. It has not been without opposition, however, that the scheme was accomplished. Some of the most influential foreign officials here regarded it alone in the light of a proselyting institution, and tried to defeat it by such reports as that "no person would be treated unless promising to believe in Christ." This, with the untimely arrival of a number of missionaries of sister denominations just as the hospital was to be opened, made the prospects look very doubtful indeed. But, at our request, Korean officials were appointed to superintend the institution. The Government was asked to name it, and our connection with it is distinctly understood to be simply in furnishing the medical superintendence.

This may seem rather tame to many at home; yet when you consider the fact that for four hundred years a kind of dispensary has been in

ALLEN

existence here, which has in various ways accumulated offices, so that to-day there are one thousand persons removed from office by its abolishment, to give place to this first modern institution, it may be considered quite a triumph. It of course met with much opposition from the army of persons who held office in connection with the former institution. But the King was earnest in desiring a modern hospital, and it had to be fitted up.

The present hospital is called the Hay Min So, or "House of Civilized Virtue." The building was formerly the home of Hong Yong Sik, who was murdered during the recent troubles. When we took the place only the shell remained after the very complete looting it had undergone.



ROYAL HOSPITAL OF KOREA.

One room was covered with gore, supposed to be human blood. The cost of fitting up has been between \$600 and \$1,000, which has all been paid by the Government. There is an annual appropriation of \$300 for drugs, and the running expenses are borne by the Government, the medicine and services being free to all who cannot pay. There is room for about forty beds, and more can be added.

In the proposal a clause was inserted, stating that the physicians in charge would receive their salaries from a benevolent society in America which supports similar institutions in China. This was unnecessary, as I receive more than a salary from attending the legations. It was inserted that they might know just whom we were. Aside from this, the King knows that I am a missionary, and, in the face of this, both King and Queen have employed me to treat them for various troubles, and the King has several times urged me not to hesitate in asking for what I want.

We do not, as missionaries, intend to do any aggressive work until we have mastered the language, by which time, we hope, the medical work will have so assured the people of our real interest in their well-being that the present opposition will have passed away.

There are a number of Corean officials, among whom we have good reason for numbering the King himself, who would like to see missionary work being successfully carried on in the country, and, in view of the present uncertain state of affairs, we are led to hope that the next social trouble may remove the opposition and place the party in power which is favorable to our work. Already one man has applied to have his brother taught English and Christianity by our missionary, Mr. Underwood, and in the absence of any religion it seems that Christianity, once started, must make rapid progress.

DAILY

Feb. 20 '85 Yesterday Mr Fule sent me a hand of a letter to the  
from the granting my hospital."

Hospital - 2 gate keepers - one for enter gate, one and ticket 1 for me -  
Apr 10 - The hospital open yesterday with 20 outpatients and one case of  
amputation who have not yet connected.

Appenzellers refused permission "Dr. McClay, exceedingly, wished to show  
that he had influence with the authorities and did not need my assistance. It  
has raised the question of the propriety of missionaries coming and it has been decided  
against them" [McClay asked Fule to secure permission, bypassing Allen].

Over had a hospital for the sick island. 4.0 years ago. The Hei Min So. Provided  
to make room for Kwang 's' Wm.

March '85 from home of Hong Kong Site  
bldg hotel was the 2 tablet houses.

Dec. 22 '85 - report a large Co. house in a healthy district."

Jan 25 '85. Held a full stated Sunday service this one after, between  
8 pm Dr + Mr. Herrin, Elder Hon Seanton + myself were present."

Aug. 5, '85

5 doming girls - 'but they have been given the names of famous medical students  
and are in head jobs - it became nurses'

"How Missions Help Foreign Trade" - by Frederick C. Campbell

Sat. Evening Post Sept. 8, 1923

Consolidated Springs Telegraph - Sun. Mar. 6, 1904

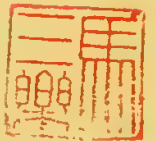
"Horace N. Allen, the first American in Korea" by Archer Butler Hulbert,  
former editor of the Korean Independent." (describes the details

of Allen saving Prince Min's life & the king's starting a hosp. for him. "Hay Mins So" -  
"house of civilized virtues"

"Within a year half a doz. operations were performed in the House of  
Civil Virtue every morning, & nearly a hundred dispensary patients came for treatment  
every aft.

Toledo

Fri. Oct 23, 1911 "Times" ~~(Am. Rev. Rev.)~~ "There is little doubt that the  
Chinese who are educated in America & then return to the Flowery Kingdom  
with the advanced ideas of the U.S. cause much of the revolutions & the troubles in  
China" - H. N. Allen at a mtg. of the members of the Am. Socy. of Wajipal Chapter,  
Sons of the Amer. Revolution.



4/6/84 Letter H N Allen to Mr Joseph Hoos, Seoul, Corea (from 18 Feb 1884, Singapore)

I understand the foreign residents in Corea want a physician... Will you please let me know if there is any ~~reason~~ real desire for a medical man. And if so what sum could be secured in the way of a guarantee. Where would the Dr live...

6/9/84 Letter H N Allen to Dr Ellenwood (NYC), from Shanghai

"The Foreign Legations and Customs in Corea are sadly in need of a physician... I would not only be unobtrusive, but could probably gain access to the native officials and upper classes which would place medical as well as other mission work on a firm footing...

"I am however aware that you declined sending Messrs Hunter + Reid (?) to Corea on the approval of the Shanghai Mission...

Should I be sent to Corea I would be true to my trust as a missionary, and any fees received would promptly be handed over to the Mission treasury. I would also a salary would be insured."

5/7/85 - May. to Ellenwood

"I sent careful instructions to our Mr. Underwood to be careful after landing in Japan not to enlarge upon his missionary ~~work~~ character, but to come in quietly as a man. Instead of that he ~~sent~~ held several meetings in Japan and sent out <sup>sent returned?</sup> printed instructions to the same. Mr. Mullendorf was there at the time and brought some of the same circulars to Korea with him."

2/4 88 - 1888 - (Hinton)

The Time to Dr Allen. Our people think you are a special case. They say, 'but you came from America but think you dropped down from Heaven for this occasion'

Xerox - 1905 letter of P.Y. station. - asking for retention of Horace Allen.

Copy - #8. U.S. Legation, No. 1

Xerox - letter Oct. 8, 1884. H.N. Allen to Ellinwood 5 pp

" Feb. 4, 1885 " " " first - 9 pp.

Ms. 2. '85 Diary. Yesterday recd. to 4 letters for Freeman - nice party; his hospital



For Council to read

65 5  
2  
\*

No.

RECEIVED  
JUL 12 1901  
DR. ELLINWOOD

LEGATION OF THE UNITED STATES  
OF AMERICA.

SEOUL, KOREA, May 31, 1901., 190 .

Rev. Dr. F. F. Ellinwood,  
156, Fifth Avenue, New York City.

My dear Doctor:-

I am having quite a time over the affairs of your mission, and I now send you, confidentially, extracts from my letters to the Korean Government as follows:- On the subject of the residence of Messrs Sharrocks and Whittemore at Sunchon; on the subject of the treatment of Messrs Adams and Johnson at Taikoo, and in regard to the matter of the sale of the Chong Dong property.

I commend these to your careful perusal. I do not think I would be censured for sending them to you, under the circumstances, at the same time, please remember they are sent you confidentially, upon my own responsibility, without first consulting the Government.

I have not the time to write off the circumstances.

I am,

Yours sincerely,

H. V. Allen

Harrington

Allen, to you Harrington

§ 112. Harrington, Allen

"I have to have it

Worthy post

Allen

Dr. Baird's comment on Allen -  
Letter of Nov. 27, 1853.

"Dr. Allen is a shrewd man  
who came out here as a  
medical missionary with  
other things in his eye.

He is now acting American  
Minister - - -"

$$\begin{array}{r} 18 \\ 2 \\ \hline 36 \\ 9 \\ \hline 45 \end{array}$$

$$\begin{array}{r} 85 \\ 45 \\ \hline 130 \end{array}$$

## MEDICAL WORK IN KOREA.

H. N. ALLEN, M. D.

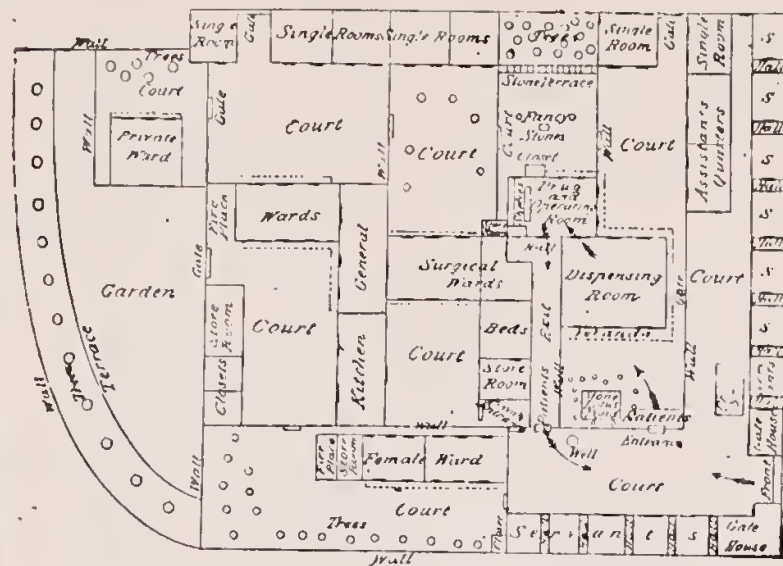
*"The Foreign Missionary"*  
 Vol. XLIV - No. 2 July, 1895

THE accompanying diagram gives a fair idea of the Korean Government Hospital, under the care of the Presbyterian Mission. The hospital was fitted up by the King in answer to a proposal kindly presented by Lieutenant George C. Foulk, of the United States Navy, at present United States Charge d'Affairs to Korea. Mr. Foulk has taken a lively interest in the matter, and its prompt accomplishment is due largely to his desire to see the Government take this first independent step in advance. It has not been without opposition, however, that the scheme was accomplished. Some of the most influential foreign officials here regarded it alone in the light of a proselyting institution, and tried to defeat it by such reports as that "no person would be treated unless promising to believe in Christ." This, with the untimely arrival of a number of missionaries of sister denominations just as the hospital was to be opened, made the prospects look very doubtful indeed. But, at our request, Korean officials were appointed to superintend the institution. The Government was asked to name it, and our connection with it is distinctly understood to be simply in furnishing the medical superintendence.

This may seem rather tame to many at home ; yet when you consider the fact that for four hundred years a kind of dispensary has been in

existence here, which has in various ways accumulated offices, so that to-day there are one thousand persons removed from office by its abolishment, to give place to this first modern institution, it may be considered quite a triumph. It of course met with much opposition from the army of persons who held office in connection with the former institution. But the King was earnest in desiring a modern hospital, and it had to be fitted up.

The present hospital is called the Hay Min So, or "House of Civilized Virtue." The building was formerly the home of Hong Yong Sik, who was murdered during the recent troubles. When we took the place only the shell remained after the very complete looting it had undergone.



ROYAL HOSPITAL OF KOREA.

One room was covered with gore, supposed to be human blood. The cost of fitting up has been between \$600 and \$1,000, which has all been paid by the Government. There is an annual appropriation of \$300 for drugs, and the running expenses are borne by the Government, the medicine and services being free to all who cannot pay. There is room for about forty beds, and more can be added.

In the proposal a clause was inserted, stating that the physicians in charge would receive their salaries from a benevolent society in America which supports similar institutions in China. This was unnecessary, as I receive more than a salary from attending the legations. It was inserted that they might know just whom we were. Aside from this, the King knows that I am a missionary, and, in the face of this, both King and Queen have employed me to treat them for various troubles, and the King has several times urged me not to hesitate in asking for what I want.

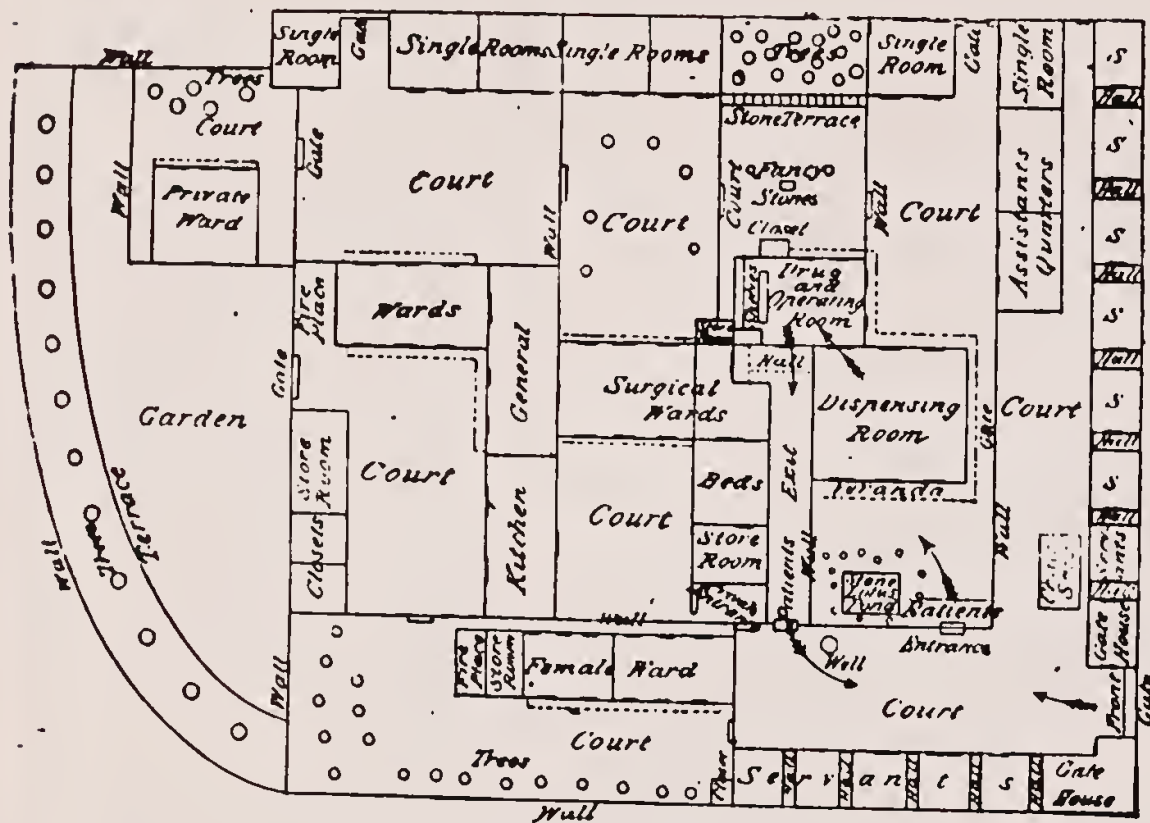
We do not, as missionaries, intend to do any aggressive work until we have mastered the language, by which time, we hope, the medical work will have so assured the people of our real interest in their well-being that the present opposition will have passed away.

There are a number of Korean officials, among whom we have good reason for numbering the King himself, who would like to see missionary work being successfully carried on in the country, and, in view of the present uncertain state of affairs, we are led to hope that the next social trouble may remove the opposition and place the party in power which is favorable to our work. Already one man has applied to have his brother taught English and Christianity by our missionary, Mr. Underwood, and in the absence of any religion it seems that Christianity, once started, must make rapid progress.



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In the proposal a clause was inserted, stating that the physicians:



PRINCETON  
THEOLOGICAL  
SEMINARY

Princeton, New Jersey  
September 5, 1985

Dr. Horace G. Underwood  
Yonsei University  
Seoul, Korea

Dear Horace:

I am really delighted to be able to report to you that we have found what you and Dr. Phil Hong and the medical alumni of the university are looking for. Both Sam and I have been racking our brains and searching our files over this - and yesterday we went into New York to go through the Allen papers in the rare documents section of the New York public library. There were fascinating accounts of the events leading up to the establishment of the hospital among his papers there, but no floor plan of it.

I have said to Sam several times, though, in the past week or two that I knew I had seen such a detailed plan. He was beginning to doubt me and I was beginning to doubt my own memory. But, fortunately, just this morning, I was able to prove to him that I had, in fact, seen it. During the past four years I have been making a comprehensive chronological collection of articles and letters on Korea which were published in early journals I found in our own Speer library. Sure enough, when I went through the 1885 section of my own collection, there it was! It is from an article written by Horace Allen called MEDICAL WORK IN KOREA and submitted to a journal called "The Foreign Missionary", Vol. XLIV - No. 2, July, 1885; pp. 74, 75 and 76.

I think you may be incorrect, however, in calling that first hospital the Kwang-hye-won. Just tonight we checked George Paik's history and it does refer to it by that name and gives the Chinese characters to support it. But the footnote in his book refers to the article by Allen above, which clearly says the name was "Hay Min So" - House of Civilized Virtue. In the papers we went through yesterday in New York, it was also clearly stated by Dr. Allen that the name the king gave it was "Hay Min So". I'm not sure where "Kwang-hye-won" came from. You can check that out - and I'll do some more checking, also. \* (See P.S.)

We are so pleased and very grateful to President Ahn Se-Hee for sending us the beautiful scroll-mounted copy of Dr. Heron's map of Seoul which we gave to Yonsei when we left. It is like giving away your cake and having it, too - if that's not an unforgiveable paraphrase. Of course, as you know, the asterisk on that map marks the location of the house formerly belonging to Hong Yong-Sik which was given by the king to Dr. Allen to be used as the first hospital.

We are very much hoping that we can get both Horace and Nancy and John and Jean down to Princeton while they are not too far away. We could hardly believe it when you said that John and Jean are the only missionaries left in Kwangju! Will the Dietricks and any others be



returning after furlough? There are some women in the Nassau Presbyterian Church here in Princeton who would dearly love to have Nancy come for a furlough visit. I hope it can be arranged. She writes wonderful letters and they (and we all) appreciate them so much! I hope her leg has nicely healed and was not painful or limiting during their travels home.

Of course we are wondering what will result from the Mission Design Committee's work. A number of us have flown, driven and walked to various meetings over the past two years trying to put something together which would influence their thinking. Sam and Tommy Brown have worked very hard at this and the two of them presented the document to the Design Committee at its hearings at the time of General Assembly last June. But in recent releases from that committee on its progress reports, we can see no evidence so far that they have paid much attention to people with global missionary experience in our church. Oh, well, the thing is not finalized yet, either. Keep working and praying. One problem now is that everything the church does is defined as "mission".

We sure would love to get back to the beach one of these summers - and who knows, maybe we can. But it probably won't be next summer, either, as we both have to teach Summer School here the last two weeks of July and first week of August. And then before the end of August we expect to move out of this seminary house and into one we bought last April from Mrs. Homrighausen, widow of a former dean of the seminary. We have rented it until we need it, ourselves.

We have heard from Gil and Peggy Brown in Washington D.C. of Ben Weems' illness. I understand he is with his brother, Bill, in the Washington area and will be undergoing medical treatment. He and the whole family are surely in our prayers.

Dr. Park Chang-Whan, president of the seminary, very graciously invited both Sam and me to come back for the 85th Founders Day activities next May and asked Sam to be the speaker. He considered it a great honor to be invited and we would both dearly love to come. But May is just impossible this next Spring. It is just at the time our seminary school year is closing, with final lectures and then exams and grading papers and all sorts of commitments in connection with Alumni Day and Commencement activities. In addition, Sam is going to retire from Princeton after this year and it will be even more important that he be on hand for various occasions.

Well, I could go on endlessly talking to you and to Dorothy. There are ever so many things to catch up on. Is there any chance you two will be coming this way for a visit any time soon? We'll save a room for you!

You may know that my nephew, Dave Hackett, and his wife, Sandy, have been appointed co-pastors of Discipleship - or something like that - at the Kirk of the Hills church in Tulsa where Bill and Esther are members. They have written us glowing reports of the warm welcome they have received from people in the church and are very happy

there. Their first child was born just last week, a little girl named "Katelyn". (The emphasis is on the first syllable, "Kate")

Please give Mrs. George Paik our warm love when you see her. We had such wonderful visits with her when she came for the granting of the Distinguished Alumnus Award of the seminary to Dr. Paik and to Dr. Han Kyung-Chik, Dr. Kim Chae-Joon, of the R.O.K. and Dr. Park Hyong-Nong, of the Hap-Dong group. It meant ever so much to the seminary that she made the great effort to come all the way from Korea for that important occasion. The seminary did great honor to itself in honoring Dr. Paik and the others. Dr. Han was here, also.

We were on the same plane with Mrs. Paik from New York to Indianapolis a few days later, to our delight. We were on our way to the General Assembly and during those few days she and her son, Chuck, and his wife and family invited us to dinner in their lovely home. We saw a video tape of Dr. Paik's state funeral. We know how much she misses him and how much Yonsei does and the whole country does!

I seem to be like Paul in some of his letters to his churches where he says, "Finally, brethren" several times, as though he planned to sign off and then goes on for several more chapters. Oh, well....

Loving greetings from us both to you and Dorothy,

Eileen

P.S. (from Sam).

We had almost given up on funding a floor plan, but as usual Eileen came through! As for the name, I have an impression, but may be wrong, that Allen was thinking of the old Korean dispensary (400 years old) when he called the new hospital, (the Royal Hospital) "Hay Min So", and that George Park gave the correct name in his books, but politely did not publicly correct Allen in citing Allen's article in the footnotes. Another possible explanation is that the name was changed to Kwang-Hye Won when the hospital was moved from near Anuk-dong to near Ulche-ro Ipku. I'll recheck the Allen Papers in the N.Y. Public Library, but will not get back there for a week or two, due to opening school work.

I noted one reference in Allen's <sup>Diary</sup> ~~letters~~ - Apr. 10, '85 - "Hospital opened yesterday with 20 outpatients and 3 cases for amputation who have not yet consented and in some state - It has 2 gate keepers, one for "outer gate, signs and tickets" and one for inner gate. And some date: a reference to the Hei Min So being abolished, and making room for its Hospital ( ~~may~~ perhaps the Kwang Hye Won ?) (after the old dispensary was abolished ?) Another reference: March 1, '85 - "Kwang Hye Won has been located over the 2 tablet houses"

No.

H A  
LEGATION OF THE UNITED STATES  
OF AMERICA.

25  
\*  
SEOUL, KOREA, July 9, 1901, 190

Rev. Dr. F. F. Ellinwood,  
150 Fifth Avenue, New York City.

My dear Doctor:-

I am glad to hear you liked the Index.

As to the hospital matter mentioned in your letter of May 23, it is hard for me to advise. I believe in hospitals you know; still they are not so necessary here as they were before so many medical men came to Seoul. The point raised however seems to me to be an excellent one - that the spending of such an amount of money may establish a bad precedent. The answer to this in my mind would be, that the people take so little general interest in the matter that I don't think they would be affected adversely by it.

I am coming to the opinion that hospitals are not necessary anymore for purely missionary work. I think the lesson to be learned from the China troubles is that women should not be allowed in the interior of these heathen countries, and that mission work should be largely confined to the protected ports, where primary and theological schools should be maintained and large printing establishments carried on for the dissemination of the gospel.

From these centres, native teachers could go to all parts of the country and establish churches, to be under the oversight of travelling male missionaries.

The Catholics seem not to have suffered from the absence of medical workers among them.

It is true that the Methodists have largely given up their medical work in Seoul. This I think is due to the difficulty they have had with their medical men, three of whom have died of consumption. I am not sure, but I think they have spent much more money in Korea than you have, but they have only hundreds to show for your thousands. Their methods should not influence you greatly.

As a mere work of philanthropy, I think the medical mission work should rank very high; as a means of spreading the gospel, I do not think it is as important as was supposed for a long time. It is impossible to avoid making some charge for such work, otherwise impostors will profit too greatly by it. When a charge is made, however small, the ignorant native considers he has "purchased the goods" and conferred a favor. He is not apt to be especially influenced toward Christianity thereby.

I do not believe the building of an expensive hospital in Seoul will injure your work in any way or in any part of Korea, neither do I think it will greatly increase your real work in its effectiveness. I believe it will do a great deal of good.

If the Korean Government could only realize its own duty in this line and if it would establish something of the kind and give it a permanent support, much good would result. They will never do it so long as present conditions pertain, with the the whole country run and exploited for the benefit of the palace. There are so many things that are more needed that there is little likelihood of their devoting serious attention to this important subject.

I have done all I could in regard to the matter of the sale of the Underwood property. Had Underwood not resisted so long, it would all have been settled long ago. He only consented to sell after two years of dickering and promptly got out of the country, leaving no written agreements upon which to work. I have had to take the matter up officially, much as I dislike to have the Legation dickering over the sale of private land. I have officially advised the Foreign Office fully in regard to the whole history of the case, and I gave them till July 1 to make over a suitable site and pay the remaining money or lose the ¥10,000 already paid and have the matter dropped for ever. In order that there might be no misunderstanding I asked His Majesty yesterday to see Dr. Avison privately and hear the whole matter from him. I do not know yet if he will do so. Meantime work is going on on the Chong Dong site.

I am, Yours sincerely,

*H. Allen*

{館使公國韓米駐} 生年八五八一 連 安 士博學醫  
 {함任歷을官贊參} 死年二三九一 士博學法

教宣에鮮朝 年〇九八一至 年四八八一自

官記書館使公國米韓駐 年〇九八一自  
 年七九八一至

使公國米韓駐 年五〇九一至 年七九八一自

生年八五八一 師牧 羅薛扁亞  
 死年二〇九一

教宣에鮮朝 年五八八一自  
 年二〇九一至



REV. HENRY GERHARD APPENZELLER  
 1858-1902  
 Missionary in Korea, 1885-1902



HON. HORACE NEWTON ALLEN, M.D., L.L.D.  
 1858-1932  
 Missionary in Korea, 1881-1890  
 Secretary U. S. Legation, 1890-1897. U. S. Minister, 1897-1905

生年九五八一 師牧 尤杜元 士博學神  
 死年六一九一 士博學法

教宣에鮮朝 年五八八一自  
 年六一九一至



REV. HORACE GRANT UNDERWOOD, D. D., L. L. D.  
 1859-1916  
 Missionary in Korea, 1885-1916

LEGATION OF THE UNITED STATES  
OF AMERICA

SEOUL, KOREA.

November 23, 1904

Horace N. Allen

Dr. Arthur J. Brown  
156 Fifth Avenue  
New York City

Dear Dr. Brown,

I am sending to the State Department a report upon Severance Memorial Hospital, and enclose a copy for yourself, together with a letter from Dr. Avison. You will see from this letter that we are trying to get some assistance from the Korean Government towards the upkeep of the institution. I suggested that Dr. Avison personally visit the Japanese, British and other ministers, and Mr. [McLeavy] Brown, the Commissioner of Customs, and get their support in an attempt I wish to make to secure a monthly appropriation from the Customs.

The Koreans are somewhat like children and soon tire of their playthings. They have had hospitals now for some time and it is hard to work up enthusiasm for such things but I hope we may succeed.

I congratulate you upon having such a creditable institution and two such capable men at the head of it as Drs. Avison and Hirst, and that you have such liberal minded backers as Mr. Severance, whose act would receive cordial acknowledgment from this Government were it capable of appreciating such acts.

I am, with kindest regards

Yours sincerely,

Horace N. Allen

Thanks for your reply to my letter of August 30.  
I enclose letter re Mr. Pieters.

[Severance Hospital report attached]

(from microfilm reel #281, Vol. 234, #130)

The complete plan will consist of:-

The Main building, 40 by 80 feet, consisting of basement and two stories. The basement has high ceiling and is well finished and contains two waiting rooms for patients, a consultation room with laboratory off it, a dispensing room, a store room, furnace room, coal room, kitchen and laundry.

The first story contains Physicians office with electrical and special apparatus room off it, medical ward for men, ward for women, two bathrooms, diet kitchen and nurses room.

The second story contains men's surgical ward and operating room with adjunct rooms, bath room, diet kitchen and nurses room.

The accommodation of the building is for 30 patients but 40 can be received in case of need. The building is supplied with water system, hot and cold, with properly plumbed bathrooms, washbasins and modern water-closet and every ward is ventilated by means of an outlet with special flues and an inlet of fresh air which is warmed before admission. A hot water system heats all parts of the building. The lighting is done by electricity obtained from the general system of the Electric Company. All corners are rounded so as to make it easier to get rid of dust, and all walls and ceilings are painted and washable.

An isolation building is now under way which will consist of basement and one story. It will be about 25 by 40 feet exclusive of verandahs which will encircle three sides. It will have 3 wards of 2 beds, each with 2 nurses rooms and 2 bath rooms.

Accessory buildings consist of houses for servants and assistants, store houses, etc.

A Pasteur Institute has been begun and will soon be in running order. To this end a large rabbit pen has been provided in which to breed rabbits for the production of the rabietic virus. ✓

It is proposed to establish a tent or other suitable structure for the modern treatment of tuberculosis. The equipment includes modern aseptic operating appliances and instruments, formaldehyde fumigating apparatus for the wards, hot dry air apparatus for joint diseases, compressed air, nebulizer for nose and throat work, electrical appliances, x-ray apparatus, etc., etc. ✓

A laboratory equipped with microscopes, centrifugal apparatus for determination of hemoglobin, haemocytometer apparatus for examination, bacteriological incubator, etc. enables the work of diagnosis to be carried on in accordance with modern scientific methods. ✓

Two physicians constituting the medical staff, Doctor O.R. Avison, who has been connected with the institution since 1893, and Doctor J.W. Hirst, who has joined this staff this year. At different times American trained nurses have been connected with the hospital but at present the nursing is done entirely by Koreans directly superintended by the physicians. It is intended to have the nursing department placed under the care of a competent trained nurse at an early date when the training of native nurses will be a prominent feature of the work.



All kinds of medical and surgical work are undertaken in the old buildings - the dispensary cases numbered 7 to 10 thousand yearly and the number treated in the wards was about 250 per year. The present prospects are that this number will be greatly increased under the new conditions and the character of the work done will certainly be much better.

A prominent feature of the work is a small class of native students who are being used as assistants and taught systematically the principles and practice of modern medicine. The teaching is all done in the Korean language and textbooks are being prepared as rapidly as the varied duties of the physician in charge will permit. ✓

The cost of the complete plan will be about \$20,000 U.S. gold, all of which was donated by Mr. L.H. Severance of Cleveland, Ohio. The current expenses are met by a grant from the Treasury of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. by receipts from certain of the patients, by the professional fees received by the physicians for the treatment of foreign patients and by the voluntary contributions of friends of the institution. As this is the first year of work in the new buildings it is not yet known what the annual expenditure will be.

Patients of all nationalities are received into the wards but by far the greater proportion is made up of Koreans of the middle and lower classes who are either too poor to pay anything or can pay only a small part of the cost of their treatment so that the work is very largely a purely benevolent one.

The hospital is directly under the care of the Mission of the Presbyterian Church in the U.S.A., being one feature of their Mission work in Korea.

DR. HORACE ALLEN AND THE INDEPENDENCE CLUB:  
A STUDY OF THE ALLEN PAPERS

Presented to  
Dr. Frank P. Baldwin

by  
Edward L. Cooper  
May 6, 1970

The History of Korea  
G6033y

This is the result of a study of the Horace Allen Manuscript Collection at the New York Public Library. The study was aimed at clarifying the relationship between Dr. Allen and the Independence Club as expressed in Allen's personal papers.

In 1896 Dr. Horace N. Allen was the leading American diplomatic figure in Korea. Part of his period in office coincided with the reform movement of 1896-1898. This movement was led by the Independence Club which had received much of its inspiration from a naturalized American citizen, Dr. Philip Jaisohn (So Chae-p'il). Indeed, the Independence Club was sometimes described as the "American Party."<sup>1</sup> Thus, we would expect the entire reform movement to have been of considerable interest to Dr. Allen.

Hoping to determine Dr. Allen's personal reflections on the reformers and his evaluation of the Independence Club, I conducted an exhaustive research into his personal papers. Although the manuscripts in this collection have already been studied and included in such works as Harrington's God, Mammon and the Japanese, the previous studies have emphasized economic and diplomatic developments. They contain very little mention of Dr. Allen's relationship to Dr. Jaisohn and the Independence Club. I felt that thorough examination of the papers from this angle might yield new and interesting information on the entire Allen-Jaisohn-Independence Club relationship. At the very least, I hoped to learn Dr. Allen's personal feelings concerning the club, its programs and its members. Presumably this man had very strong ties to the whole reform movement.

The results of my research were far from satisfying. Practically no mention is made of the reform movement or its active supporters as such.

Instead, Dr. Allen's papers are full of references to economic problems. Evidently, his main concern was to further American business interests. Most of his attention seems to have been directed towards establishing a foothold for American capitalists in Korea. He did not overlook the possibility of personal gain.<sup>2</sup>

As a result, much of his personal correspondence was directed to James R. Morse, and later, to Leigh S. J. Hunt. Morse was the president of the American Trading Company of New York and Yokohama. Hunt purchased the Morse Gold Mines

and exploited them through his Oriental Consolidated Mining Company.

On the whole these deal with economic and business matters, such as the securing of the concessions and the problems relating to their development and administration. Some passages are devoted to political matters, but emphasize only those aspects which might affect business interests: the frequent reshuffling of the Korean Cabinet and the maneuvers of Japanese, Russian and other foreign diplomats.

On the infrequent occasions when Allen does call attention to members of the reform movement, it is as individuals, and only to note their reception or loss of government positions. It was almost as if the reformers were an insignificant force that could safely be ignored. Months and months passed with almost no mention of the reformers.

This is particularly puzzling since we know, from other sources, that Allen and the Independents were frequently allied by similar views. Allen, Dr. Jaisohn and the Independents all favored the Russian minister Waeber. They shared dislike and distrust of his replacement, de Speyer. They opposed the Deer Island coaling station scheme. They were united against de Speyer when he attempted to have McLeavy Brown, the British adviser to the Korean government, dismissed from his position.<sup>3</sup> In fact, de Speyer, himself, connected Allen with the Independents, noting that many of Allen's Korean friends were active members of the club, that Dr. Jaisohn was an American citizen, and that many American missionaries were partial to the Independents.<sup>4</sup> Specifically, de Spéyer singled out Allen's close friend, Yi Wanyong, an early participant in Independence Club activities, as the head of the "American Party" with its constant cries for "Independence."<sup>5</sup> The Russian minister refused to tolerate this party. He insisted that Yi Wanyong and the other pro-Americans would not hold office while he was in Korea.<sup>6</sup>

In the summer of 1898, when there was a sharp decline in Russian domination, the United States became more influential in Korea. Weems attributes this to Allen's

good standing with the Independents, in spite of some "tactical differences" with Jaisohn.<sup>7</sup> Yet, Allen never mentions the Independents or Jaisohn as a factor in Korean politics.

Jaisohn, although technically not a member of the Independence Club, was its most ardent supporter. As its advisor and as editor of The Independent, he was a major force in the reform movement. He is also the only one about whom we can find relative information in Allen's papers. And even these entries are far from comprehensive. They include only some ambiguous references to the development of their personal relationships.

In 1896, when Jaisohn first arrived in Korea, Allen did have occasion to mention him a number of times. Significantly, it is Jaisohn's advisory capacity to the Korean government and his influences on concessions that receives Allen's attentions.

At that time Jaisohn seems to have been incurring Allen's animosity on several issues. According to Harrington, Jaisohn attempted to exclude Morse from the Chemulpo-Seoul Railroad contract.<sup>8</sup>

In February 1896, Allen wrote Morse that, provided the Japanese would agree to let Americans have the railroad concession, he could get it approved by the Korean cabinet. He planned to do this "without any Jaisohn business in it, that boy is slippery I fear."<sup>9</sup>

A month later, he mentioned that he thought Jaisohn, as adviser in the Public Works Department, was behind Cho Pyong-sik's demand that the railroad contract specify the return of the railroad to the Korean government after 15 years. Cho claimed that the Japanese had made this promise, but according to Allen's information they had been considering a 30 year period. Allen reported to Morse that he would tell Jaisohn he could get the contract without his help. He then went on to say that the new Public Works Vice Minister, his friend, Yi Cha-yun, would counter-act Jaisohn's influence.<sup>10</sup>

Later, after the contract for the railroad had been signed, Allen suggested that Morse give Yi Cha-yun \$10,000 and some stock in the company, that he give Yi Wan-yong \$15,000 and some stock, and then he added that "...Jaisohn may be a useful or troublesome cuss. Don't give him an interest that he can realize on, but if you can use him in connection with mines and railroads, take him on at a salary, say \$8,000 per annum."<sup>11</sup>

The very next day Allen sent the signed railroad contract to Morse via a Russian cruiser, writing that "I have talked to Jaisohn today as I wrote last night I would do. He knows that any favors he gets from you will be conditioned on good behavior." He then went on to say that Jaisohn wasn't in good standing with either Waeber or the cabinet.<sup>12</sup>

It was not specifically mentioned that Jaisohn received anything from Morse, but from this time until Jaisohn was about to leave Korea, Allen makes no significant mention of him. On one occasion Allen did speak to Jaisohn about the electric light project for the city of Seoul. He records the reply that it "couldn't but pay in a city of this size."<sup>13</sup>

This early friction between Jaisohn and Allen was probably inevitable considering their respective views on foreign capital entering Korea. Allen was trying to bring in American capital while Jaisohn was in favor of a more nationalistic solution to Korea's problems. This was expressed in his editorial in The Independent of April 7, 1896 which called for "Korea for the Koreans, clean politics, the cementing of foreign friendships, the gradual though steady development of Korean resources with Korean capital, as far as possible, under foreign tutelage, the speedy translation of foreign textbooks into Korean."<sup>14</sup>

After this incident was closed, Allen treats Jaisohn as if he had vanished. His further entries pertain only to Jaisohn's departure from Korea in 1898. At that time, he records that Foreign Minister Cho Pyong-sik called on him (Allen) with news of the government's intention to dismiss Jaisohn. This was no surprise

to Allen because the King had sent him word that the Russian interpreter "had brought him the draft of a dispatch made in the Russian legation for the foreign office dismissing Dr. Jaisohn."

There followed a dialogue in which Cho called Jaisohn a traitor, said he had come to Korea without being asked and had insulted the government. Allen strongly defended Jaisohn on all the charges, explaining that he had publicly been pardoned by the King, that he published his newspaper in the interest and at the expense of the government, that he was highly regarded, etc. He then went on to say that, if dismissed, Jaisohn must be paid to the end of his contract and that he would receive American protection. If dismissed without the funds due him, Allen said: "I will report it to my government and there are many ways in which we can obtain satisfaction on a just claim, even if it becomes necessary to attach government property."<sup>15</sup>

Considered in the light of Allen's duty as American Minister, this stand might not imply a significant change in attitude toward Jaisohn. But, a short time later, Allen informed Hunt that Jaisohn might not leave Korea because of the weakening of the Russian grip and probable changes in the government. He said that: "In that case I think I can have him delegated to the mines ostensibly to look after the Emperor's interests, and in that way he can draw his salary, then if you will pay him \$200 more per month he will be in good shape."<sup>16</sup>

This attempt by Allen to help Jaisohn remain in the country, while futile, would seem to indicate a change in attitude on the part of the former. However, while it indicates a warming of their personal relationship, it still has little direct bearing on Allen's attitude toward the Independence group.

Allen's correspondence implies differences with the Independents in only one area: the importation of foreign capital into Korea. However, even this hint is valid only to the degree that one may consider Jaisohn to be the legitimate spokesman for the club at a time when the club itself was in its formative stages.



From the examination of his private papers we might conclude that Allen deliberately ignored the Independence club. This is probably not the case; more likely there was just no great reason to mention it. Apparently in his relations with the club, Allen never got into emotionally upsetting disputes. Thus he was not prompted - as he was by de Speyer in 1897 (See footnote 15) - to keep a purposely detailed record of its antagonisms.

Alternately, we might presume that Allen considered the Club itself to be of little importance in the Korean political scene. His concern might have been directed to the club-affiliated individuals who held government positions, but not to the Club as an institution or body. This line of reasoning is supported by the fact that the club itself was small but it served as the center of a larger political group that was highly nebulous in nature.

However, the main reason for Allen's "neglect" of the Club may have been the very nature of his personal papers. The press books are filled with letters to Allen's overseas business friends and are concerned with business matters. While some letters to his family contain a great deal of political information, it is mainly about foreign intrigue and cabinet changes. The very fact that Allen, the Independents and most people concerned with them were all in Seoul would largely undermine the necessity to rely on written communications. Why send a letter to Jaisohn when he could talk to him?

As for Allen's diaries, they were only sporadically maintained. There were none between 1887 and 1897, and the next one was not until 1903. Evidently Allen kept them only to record the most significant chains of events.

The miscellaneous papers covering the period under question are mostly non-political in nature: invitations to various social events, letters of congratulations, etc.

While the Allen papers still contain a great deal of valuable information, there is not a great deal concerned with the Allen-Independence Club relationship.

FOOTNOTES

1. This is a phrase used by the Russian minister de Speyer. See Allen Diary No. 4 (1897-1899), October 15, 1897.
2. Fred Harvey Harrington, God, Mammon and the Japanese (Madison, Wisconsin, 1944), p. 147. The author discusses the economic aspects of Allen's interests in Korea in Chapter 9.
3. Clarence N. Weems, "The Korean Reform and Independence Movement (1881-1889)" (Ph.D. Diss., Columbia University, 1954), p. 386.
4. Allen Diary No. 4, February 24, 1898.
5. Ibid., October 15, 1897.
6. Allen to Hunt, October 15, 1897.
7. Weems, p. 463.
8. Harrington, p. 170.
9. Allen to Morse, February 18, 1896.
10. Allen to Morse, March 29, 1896.
11. Ibid.
12. Allen to Morse, March 30, 1896.
13. Allen to Morse, May 1, 1896.
14. The Independent, April 7, 1896, p. 1, col. 2.
15. Allen Diary No. 4, December 13, 1897. This is one of the few references in the 1897-1899 diary not directly concerned with de Speyer. Allen mentioned that he began keeping this diary in 1897 in order to record for posterity the anti-American outbursts of the Russian Minister. After a few months of sporadic entries he gave up this endeavor.
16. Allen to Hunt, January 31, 1898.

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See Appendix for listing of the complete collection.

Harrington, Fred Harvey. God, Mammon, and the Japanese: Dr. Horace N. Allen and Korea-American Relations, 1884-1905. Madison: University of Wisconsin Press, 1944.

Weems, Clarence N., Jr. "The Koreans Reform and Independence Movement (1881-1898)." Ph.D. diss., Columbia University, New York, 1954.

The Independent, April 7, 1896.

"SUMMARY OF THE HORACE ALLEN MSS COLLECTION IN  
ORDER OF THE BOX NUMBER"

From:  
Research Monographs on Korea  
Series H, No. 1  
"The Horace Allen Manuscript Collection  
at the New York Public Library"  
Robin L. Winkler  
April 1, 1950

Series H. No. 1, The Horace Allen Manuscript Collection 7

SUMMARY OF THE HORACE ALLEN MSS COLLECTION  
IN ORDER OF THE BOX NUMBER

BOX 1

Diary #1: (1883-1887)

The trip to China from the United States as a medical missionary, (1883). From China to Korea where missionaries were not allowed, but where Allen was received as Medical Officer, first to the American legation, then to the Korean Government, and later to other legations, (1884). The diary concludes with Allen's departure to Washington with twelve Koreans to set up the Korean legation "and thus destroy China's long claim to suzerainty by fully asserting Korean independence... I was the chief instrument in securing independence." (1887).

Diary #2: (1887)

An account of Allen's experience in taking an embassy of twelve Koreans to Washington in 1887 and getting them established as a legation. The Koreans were suspicious of Allen and they caused him a number of difficulties because of their desire to yield to Chinese demands. Allen won them over. Several of the emissaries later became very important officials of the Korean Government.

Diary #3: (1903)

The trip to America through Europe via the Trans-Siberian Railroad made prior to the Russo-Japanese War (1903). In Paris Allen discussed the Russian situation with Horace Porter, the American representative and talked similar problems over with Henry White and Joseph Choate, the American representatives in London. In Washington Allen had an interview with President Roosevelt and W.W. Rockhill: "I tried to show them they were all wrong in lending support and sympathy to Japan as it was simply hastening the latter on to a declaration of war. But the president showed most unmistakably that that was just what he wanted to see. My contention was that we stood to gain vastly by Russia's pacification and development of Manchuria, while we would surely suffer in case of a Japanese victory which I predicted after travelling over the single track Siberian Railroad."

Diary #4: (1897-1899)

Russian-American diplomatic relations in Korea with many conversations quoted between the Russian minister Speyer and Allen.

Press Copy Book #1:

Economic and diplomatic rivalries of the powers in Korea, 1885, 1886, 1887 consisting of notes taken by Allen during the period.

Press Copy Book #2:

Listings and reports of American holdings in Korea; gold mines, electric power, railways, etc. (1896). The establishment of the Korean legation in Washington against the opposition of the Chinese Government which tried to prevent the departure from Korea, (1887-1888). Allen's attempt to secure a \$2 million loan which paved the way for the American gold mining concession, (1889).

In this book are included two monographs of Allen's: "Leprosy in China" and "China - Not Necessity - the Mother of Invention."

BOX 2

Press Copy Book #3:

Affairs of the Korean Legation in Washington when Allen was Secretary (1887). Many letters of recommendation for Allen as American Minister to Korea. At this

time he did not get the post but was appointed Secretary of the U.S. Legation under Augustine Heard who was made Minister (1890).

There is much here regarding various mining privileges for American firms as well as notations concerning Allen's pushing for all sorts of American concessions. A list of Allen's collection of Korean pottery (now in the Smithsonian Institution), is included.

Press Copy Book #4: (1895-1896)

American concessions and the events which followed the assassination of the Queen of Korea of which Dr. Allen was one of the first to be acquainted (1895). Allen's testimony resulted in the Japanese Government trying its Minister to Korea in court. (His guilt was admitted by the court, but he was not charged or convicted). The King of Korea took refuge in the Russian legation and a Korean cabinet was formed with those Koreans who had accompanied Allen to Washington. During this period Russia and the United States shared the paramountcy in Korea.

Press Copy Book #5: (1896)

Matters relating to American concessions obtained from the Korean government with communications associated with the organizing of the first mines and railways in Korea by Americans.

Press Copy Book #6: (1897-1901)

American commercial interests and the operation of the various concessions together with much political discussion in the letters to his sons.

BOX 3

Press Copy Book #7: (1901-1904)

Correspondence with Lloyd Griscom, American Minister at Tokyo. A report of the Battle of Chemulpo by General Henry T. Allen (no relation), Military Attache to the U.S. legation. Remarks on the attempts by the American firm of Collbran and Bostwick to monopolize Korean concessions.

Press Copy Book #8: (1904-1905)

The Russo-Japanese War.

Matters connected with Allen's recall as Minister to Korea.

Press Copy Book #9: (1906)

The lectures on the causes of the Russo-Japanese War before the Naval War College. Newspaper men were excluded from the talks. A very long and detailed presentation going into much Korean history as background material.

BOX 4

Container #1:

Photographs of persons and places in Korea. Aside from the many snapshots of the very beautiful Korean countryside there are quite a number of photographs of historical value. Two photographs show the foreign diplomats in Seoul, 1893 and 1905. There is also an excellent picture of D.W. Stevens, the American Adviser to Korea whose appointment was urged by the Japanese, who was assassinated by a Korean patriot in 1906.

Container #2:

The National Hymn of Korea. This composition was written by the German bandmaster of the Korean Palace orchestra and combines the musical styles of Korea with those of the west. This is not the present day national anthem of Korea which is to the tune of Auld Lang Syne.

Container #3:

Copies of concession documents pertaining to important American interests in Korea including that of the waterworks (1900), electric plant (1904), and mining developments of Collbran and Bostwick. There is also included the "Abstract of Statistics for the years 1895-1904" published by the Korean Customs

which gives a rather complete survey of the foreign trade of Korea during these years.

Container #4:

The Russo-Japanese War: (1) Confidential Report from Minister Griscom of Tokyo; (2) Naval report of the battle of Chemulpo; (3) Article reprinted from the Korea Review, "Russo-Japanese War"; (4) Japanese official war reports.

Container #5:

Letters received by Allen. Allen had a wide range of correspondents from Mark Twain to a Swiss family living in Geneva.

BOX 5

Container #6:

Newspaper articles about Korea, about Allen or his friends, clipped by Allen from various newspapers.

Container #7:

Speeches delivered by Allen: (1) Eulogy to W.W.Rockhill which includes some biographical material on the able State Department Sinologue; (2) an article written by Allen on Korean music; (3) speeches made in America in behalf of Korea, discussing the Russo-Japanese War, etc.

Container #8:

Passports of Allen and members of his family.

Container #9:

Invitations received by Allen from important people: (Korean court, the White House, etc.).

Container #10:

Book reviews of Allen's Korea Tales, clipped from English language journals.

BOX 6

Container #11:

Congratulatory letters to Allan on the publication of his Korean Chronological Index. This was a fine scholarly work which Allen printed at his own expense and distributed privately.

Container #12:

Newspaper review of Allen's Things Korean (Revell & Co., New York, 1908).

Container # 13:

Letters and telegrams of congratulation on Allen's promotion to the post of Minister.

Container #14:

Letters dealing with the recall of Horace Allen as the American Minister to Korea. This envelope contains a long telegram from the Emperor of Korea to President Roosevelt asking that Allen be retained in his post and also a petition signed by all Americans resident in Korea asking the same of the President. There are also copies and originals of letters sent to the President asking his reconsideration of the diplomatic change in Korea.

Container #15:

An inventory of the U.S. legation's effects (1905); receipts for ¥ 10,000 of Korean Emperor; and the cipher code of the State Department.

Container #16:

Correspondence dealing with the plan to help Korea in her troubles with Japan 1905-1906. The Korean Emperor had sent Allen \$10,000 in order to hire a lawyer to plead Korea's case to the United States government. Allen refused the money, but tried to help the Koreans in many ways.

Container #17:

Monographs: (1) Report on the Health of Seoul, 1886. (2) 1st Annual Report, Government Hospital, 1896. (3) "15 Years in the Korean Missions", by Mrs. Parsons. (4) "Notes on Korea" by A.W.D., 1884. Written before Korea was formally opened to the West. (5) Korean Ginseng. (6) Memorial Address by Allen in honor of President McKinley. (7) Rules and Regulations of the General Foreign Cemetery, Seoul, 1899. (8) List of Allen's pottery collection, now housed at the Smithsonian Institution. (9) Account of Commodore Biddle's visit to Japan in 1846, (this before Perry).

BOX 7

Container #18:

Newspaper accounts of Japan's taking over Korea, including issues of the Japan Weekly Mail from June 7, 1905 to November 1907. The Weekly Mail was published at Yokohama and presented a faintly critical attitude towards Japan's imperial drive.

Account Books I and II

These books cover the purchases for the Legation and for Allen's household during his stay as Minister to Korea. They were kept by Allen's Chinese butler and are of interest in that they give an idea of the manner and the cost of living in Korea during this period.

Consular Court Regulations, Seoul

This 57 page pamphlet printed according to Congressional Act of March 31, 1892, was written by Minister Augustine Heard and Secretary Allen assisted by Clarence R. Greathouse, a San Francisco attorney and formerly U.S. Consul General at Yokohama. At the time of the writing of this booklet, Greathouse was privately employed as the legal adviser to the Korean government.

Index to State Department Despatches

A fully indexed list of despatches sent by Allen to the State Department from November 4, 1902 (#523) until June 6, 1905 (#904), giving the dates and the subject matter of each. This same list gives a record of the Minister's correspondence (mostly commercial matters) with the Korean Foreign Office.

"A Language Book of Korean" - an unpublished heavy manuscript of Korean phrases with Romanized equivalents and their translations.

BOX 8

The Daily Independent

Three bound volumes of this English-Korean language paper published in Seoul, 1896, 1897, 1898, by the American citizen of Korean birth, So Jai Pil (Philip Jaisohn). The newspaper was of unusually high calibre and ceased publication only because Jaisohn was forced to leave Korea at the insistence of the Japanese.

BOX 9

The Korean Repository

The five bound volumes of this monthly publication issued by the Tri-Lingual Press of Seoul and edited by the Reverends H.G. Appenzeller and Ohlinger. The history, art, literature, and general culture of Korea were the subjects of articles in this periodical and today the magazine is a mine of material relative to Korean history. The magazine was published from 1892 to 1898 with no issues for the years 1893 and 1894.



BOX 10

The Korea Review

This publication was begun as a successor to the Korean Repository in 1901 and continued publication until 1906 when it was discontinued owing to Japanese opposition and the departure of the editor, the Rev. Homer Hulbert, who went to the United States in that year to raise a protest against the Japanese actions in Korea. The subject matter is the same as that in the Repository.

BOX 11

Newspaper Translations

This box contains nine volumes of translated articles from the various Korean daily newspapers and covers a period from October 1900 to 1906. The volumes are organized by date and not by subject matter. (Book 6 contains material on the Russo-Japanese War and the cabinet changes made during that time: March 21, 1904 - June 15, 1904).

BOX 12

- (1) Volumes 7-9 of newspaper translations.
- (2) Several issues of the Transactions of the Royal Asiatic Society, Korean Branch. This organization was founded in 1900 and printed its first publication in that year.
- (3) "Yuan Shih Kai" a personalized account of the first president of the Chinese Republic, whom Allen knew many years previous as China's resident Minister to Korea. The article appeared in the North American Review.
- (4) An Ancient Map of the World and Korea.
- (5) A five volume history of Korea in Chinese.
- (6) A natural history of Korea in Chinese.
- (7) Korean poetry and drawings from the 17th and 18th centuries.
- (8) Captain Basil Hall's "Account of a Voyage of Discovery to the West Coast of Korea and the Great Loo-Choo Island", published in London, 1818.

## MISSIONARY IN QUEEN'S PALANQUIN

*Ame, Chul-Ho*

By a mysterious way, at last, the work of the Holy Spirit has started for the mission to the hermit country of Korea which has been called as Korea: the Morning Calm, today.

From China, Dr. Horace Newton Allen, M.D., has been sent to Korea as an official physician to the foreign diplomatic community in Seoul, Korea. At the same time, he was commissioned by the American Northern Presbyterian, then, the Presbyterian Church(U.S.A.), now as a missionary to Korea. Because of this arrangement of sending mission staff for Korea Mission, the P.C.(U.S.A.) and the Presbyterian Church of Korea recognize officially Sept. 20, 1884 is the date of beginning of Korea Mission by the American Northern Presbyterian Church in Korea.

Dr. Allen was born on April 23rd 1858 in Delaware Ohio. He has earned B.S. degree at the Ohio Wesleyan University, Delaware, Ohio in 1881. With his science degree, he finished M.D. course at the Miami Medical College in 1883. With such fine qualification he was sent to China and had been invited to Korea. As soon as he arrived Seoul, he established his medical clinic immediately, and hired several Korean young helpers at his clinic. As he was starting Korean young people he did not forget to start to teach them about "the great love of God, the salvation by the grace of Jesus, and the wonderful fellowship by work of the Holy spirit. He was busy to conduct medical duties, and mission task. When started to talk about God, there was no Korean word for Christian God. For example they have words of "Hanul Nim"

which means "the great sky" or "Haneol Nim" which means "the great spirit." So, Dr. Allen, for the time being, he had to use "Hanul Nim" until a particular word was created by the Korean Bible Translating Committee under the leadership of Rev. Horace Underwood who has arrived Korea few months later. "Mr. One" was created, newly.

Learning about the love of God, our Father, and the salvation by the cross of Jesus was a brand new religious idea to Korean people, and Dr. Allen had to spend much time to explain the words in John 3:16. But these young people were so eager to learn and to believe in the Word. Because at the time, many other Koreans were dissatisfied with Shamans who are spirit medium, and Buddhism monks in general.

Then Dr. Allen felt that he has to have more study in law. Not only for his position as the consul of the American Embassy in Seoul, Korea but also to make diplomatic effort scholastically with the Korean scholars respectfully. He returned to his old school of the Ohio Wesleyan University and earned L.L.D., in 1911, and he continued to increase his knowledge by earning a degree of L.L.D., at the University of Vermont in 1923. Later, as the American Consulate General, his scholastic friendship with scholars of Korean government, lead him to gained Korean officials trust and respect in creating a new diplomatic relationship between Korea and the U.S.A.

Only 94 days later from his arrival of Korea Sept. 20th 1884, there was an attempt of coup between two groups of independent Korea and a group of supporting Korea to be depended on Japan. It was a political incidence but some Christian historians believe that the Holy Spirit has started to work with top people in Korea for Christianization movement among peoples.

About 1 a.m., Dec. 4th 1884, out side of Dr. Allen's compound was

so noisy and a Korean military captain was commanding at the gate. "Open the gate by the order of Queen Min!" And some soldiers were banging the gate. "Dr. Allen is invited by the Queen Min, and no time to lose," the captain yelled with a loud voice. Also, many dogs in vicinities started to bark noisily.

Dr. Allen came out to the crowd in his ordinary cloths, and he learned that the captain has been instructed to invite Dr. Allen into Queen Min's palanquin. The captain led the way on horse, and they reached Queen Min's palace very quickly. "I am very sorry to disturb you at this early hour, but I need you, and I hope your God will guide you to accomplish the most difficult task. I promise you either reward you for saving my nephew or be headed if my nephew could not be saved." Dr. Allen was taken to the room in which her Queen Min's nephew, Mr. Yungik Min. After having examination, Dr. Allen closed his eyes and started to pray, because he found that the prince could not be saved with his little experiences of surgery on knife stabs, and lack of tools and medicines for him to use during surgery. "Oh, God, Father this ought to be your Providence for me to be faithful to your call for the mission in Korea. He is in your hands and I am ready to be used as your servant for a miracle of curing him by your almighty power. I pray this in Jesus name. A-men."

Then Dr. Allen asked Prime Minister to take him to Queen Min. "Your majesty, Queen Min, please, let me go back to my clinic to get many tools, equipments and medicines. I need three horses and two guardsmen to run as fast as I could, and come back. We have to hurry. So, Queen ordered the Prime Minister to do the thing what Dr. Allen needed. As soon as Dr. Allen reached his clinic he asked his helpers to get ready to come along with him to assist his surgery of

12 stabs by a big knife. They were scared very much but Dr. Allen had conviction in God's powerful miracle, and encouraged them by his confidence in Jesus and the powerful work of the Holy Spirit.

Queen was waiting for them anxiously, and Dr. Allen and his faithful helpers have arrived Queen's Palace, and started to stitch every stab, from 5 stitches to 20 stitches through the night. Dr. Allen went into Queen's quoter, and reported to her.

"I have done my part, and I believe that my God will work on him on the other part for complete cure with in 2 months." Then Queen Min asked "who is your God? Where is he? How could he cure my nephew from so many stabs? But remember I have promised reward or punishment for your effort." Dr. Allen instructed Prime Minister things to be done for him, and he said I will return to him on the third day. I know by the time he will start to drink thin soup or warm rice gruel. And it will be the answer of my God for you, your nephew, and for all of us who pray for him."

On the third day, Dr. Allen returned to Queen, and to Mr. Min, the patient. He could sitting up and drink thick rice gruel. Dr. Allen said "A-men, hallelujah!", quietly. He changed dressings and cleaned all wounds over. He praised God for His powerful work through him on Mr. Min. As he was returning to his clinic he was praying and thinking of meeting with Queen about award she has promised him.

King Kojong, who was uncle to Mr. Yungik Min, already has been happy to appointed Dr. Horace Newton Allen as the first and only Royal Western Physician. And the King has granted permission to practice western medicine as providing Dr. Allen a house of reasonable size to establish the Wide-Grace Kwang-heh Medical Clinic, which was the first western medical clinic in Korea.

as a consul of the American Embassy in Korea. And from 1897 to 1905, he has served as the Consulate General of the American Embassy in Korea.

Dr. Horace Newton Allen has not only open the door for American Northern Presbyterian Church for her mission but also he had dedicated his 21 years of his youth for the maturity of the Presbyterian Church of Korea for her growth, and contribution to the society, while he was serving both for the pioneer mission of American Northern Presbyterian Church, and for American government in diplomatic friendship between two countries with his scholastic capabilities, in the love of God, our Father.

THE PROPOSED HOSPITAL IN KOREA.

The following is the text of the Governmental order of Korea in regard to the proposed hospital to be established at Governmental expense, and placed under the charge of our own missionary, Dr. H. N. Allen. It was sent to Lieut. Folk, United States Charge d'Affairs :

[Translation.]

Your proposal was transmitted.

Having received your letter referring to establishing a hospital in Seoul, I give herewith the reply, even from our Minister of State : "Say to the Charge d'Affairs for America that, having directed him to be consulted personally by the President of the Foreign Office, a written reply was not heretofore deemed necessary."

As in other countries, the establishment of a hospital here should be our first work; established and well conducted, it will be of great benefit to my people and their children.

For the great thought, we extend our thanks to Dr. Allen.

Having now large empty houses, one will be fitted up for a hospital. In deciding as to fittings and arrangements, Dr. Allen will be informed and consulted.

(Signed)

KIM YON SIK, President Foreign Office.

"The Foreign Missionary", Vol. XLIII, No. 12, May, 1885  
Board of Foreign Missions, the Presbyterians & Church  
23 Centre Street, New York City -  
p. 527

Horace N. Allen - apptd. Physician to U.S. Legation -  
later to Korean Prof. + British + Japanese Legations.  
1892. June 28 - Sept. 24; Oct. 22 - Nov. 24.

Charge d' Affaires  
1893. Charge d' Affaires Aug. 31 to Apr. 1894

Back to PY Sept. 15 - 17, 1894

Feb. Chinese Comm. Arch destroyed. 1895.

Chungking M<sup>2</sup> ch. 6, building 1898 completed.

1895. Minster Sill leaves vacation, Allen in charge to  
Sept 12 to Oct. 24. Acting Minister.

Oct. 8 - Queen murdered.

1896. Sill on vacation Sept. 18 - Nov. 18.

Soul-Chungking RR started 1897

Sept. 13 Allen received Sill as U.S. Minister Resident at Seoul, Korea.

~ from Allen's Chronology

Tells of the Horace Allens in  
China

NOTE see pp 20-22

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Frank is grandson <sup>or</sup> gt grandson  
of Holt



Pekin Pass road completed Summer 1896.

AUTOBIOGRAPHY OF WILLIAM SYLVESTER HOLT

Dear Children:

Some of you have expressed a desire to have us set down in writing some things connected with our lives' history for your benefit, whenever you have time to look it over. Therefore today, I am beginning this very agreeable task. Mother and I both very much appreciate the thoughtfulness of our children, and we are glad to pass on to them this little resume of the few years we have been permitted to live on this earth, and if you find anything of stimulus in them, or of pleasure, we shall be very happy.

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Your mother, whose full maiden name was Frances Adella Pratt, was born on the 24th of September, 1855, at Ontario, in the State of New York. Her father was a farmer, and her mother was the daughter of a physician. They were Presbyterians of long standing, and of course, passed on their own faith to their children.

When Mother was about two years of age, her father and mother moved to the State of Illinois, to a place called China. She is not quite sure whether China is a township, or a village, for they lived there but four years. Then the urgency of your Grandfather Pratt's father for them to return to New York, led them to move to the region of Webster, on the Ridge Road, a little east of the village. There Father Pratt went into the nursery business, and Mother grew up to her young womanhood, united with the Presbyterian Church, had a partial education in the local schools, and then went to the State Normal for further education.

Your father's full name is William Sylvester Holt. The first name is for his own grandfather, making him, I think, the sixth William in the family. His father's name was Wilson, and he was a twin. He was the weaker of the twins, and therefore the stronger one who seemed to have the best chance of living, was named William, - but the name or some other unforetold difficulty killed him while an infant, and left Father to grow up to manhood bearing the name of Wilson. Really they ought to have changed his name to William when his twin died, for it was the habit in the family to name the eldest son William, a habit which you know Mother and I have continued. Sylvester is the first name of my mother's father. I was born in Southern Illinois near the present town of Tamaroa. Father and Mother went immediately to that locality after their marriage on September 2nd, 1847. They had a relative living there, and it was through this relative that they were induced to leave New York State and move to Illinois. Father and Mother both taught school for a while. I was born in the home of Uncle Nelson Holt, as we always called him, at what was known then as Mount Hawkins. The

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Holt's Mother

name must have been bestowed by the law of contraries, for it was about as flat as any floor. The 24th of August, 1848, was my natal day.

I ought to tell you a little more about your Grandfather Holt. His father was a farmer who moved from New England in the early part of the eighteenth century into Western New York. He located on a piece of land of 160 acres, twelve miles east of Rochester, and near the present village of Webster, named, of course, for the great Webster. Father's father was one of the broad-minded, intelligent, educated New England farmers, and he gave his sons, four of whom lived to grow to manhood, the best education possible at that time. In those days, - young men, instead of hanging around saloons and pool tables and race grounds, in his section of the country organized lyceums and debated political questions, and prepared themselves to take an active part as American citizens. Out of this, your Grandfather Holt was led to go to Washington, in the days of Daniel Webster, and was a reporter for the Springfield Republican, then one of the most important papers in the United States. This gave him an opportunity to meet the great men of his day and interested him more in politics, and he always continued to the very last day interested in the affairs of our nation, and one of the best informed men in the community where he lived, and often went on the platform to advocate the principles in which he believed. His family was one of the first families of total abstainers in that region, and your Grandfather Holt not only practiced his principles, but advocated them at every opportunity. His views and vote were always in the interest of the great temperance reform that only began in his day, and which now has come to such great proportions.

I would like to write more concerning your grandparents, for your grandmothers on both sides of the house were among the loveliest women of their age and time, trained in Christian homes, themselves of earnest Christian character and glad to do their share in hastening on the Kingdom of God. Grandmother Pratt, being the wife of a farmer, temperamentally was more reserved than your Grandmother Holt. Grandmother Holt always lived in villages and small towns, was always among the foremost women in the Church which she attended, and was heartily interested in missionary activities and all her life was one of the directors of the Northwest Board of Missions with headquarters in Chicago. Mother Pratt had the same interest but she never had the same opportunities, but she graced her home with a sweet disposition and a lovely Christian life that were a blessing not only to her children, but to everyone who knew her.

Southern Illinois, in the day of my birth, was a very malarial district. Grandfather Holt had two attacks of fever ague, and that disgusted him with the whole country, and he decided to leave and go further north where malaria could not reach him. But while living down yonder your Grandmother Holt said she had some interesting times with the natives,

known as suckers. They really were emigrants from the South and Southwest, and brought with them the habits of that district. It is told as a matter of fact that over some dining room tables in that region, there was a string to which was attached a piece of pork, and as meat was scarce, it was the custom for the people to swallow that piece of pork in turn, to grease their throats, and then jerk it back again, so it served many a good turn in giving a flavor of salt meat if nothing else. Mother said, also, being a New York woman, she always tried to keep her baby clean and dressed in white. One day, she left that baby, who was your father, in charge of some of the sucker women, and they thought it would be fine to see how I looked dirty, so they gave me a piece of fat pork, sat me down in the dirt, and I did the rest. You can guess how happy my mother felt when she came back, and saw her baby the color of the other children, to the great satisfaction of the people.

The removal from Illinois to Central Wisconsin to the village of Ripon was done by team. There were no railroads anywhere in those days. The prairie schooner sailed across the grassy billows of Illinois, and toiled wearily over its miserable roads into whatever part of the Wisconsin wilderness the family wanted to go. One of my mother's half sisters had gone up to Ripon, Wisconsin and, with her husband, had made a home there, and were doing well in business. Father joined them and lived in what was called Ceresco, a part of Ripon. Not long after, Father was attracted to the Indian land and moved up to Waupaca, Wis., where he entered into business. He built the first store in that village, and he, with Messrs. W. C. and George Lord, built the first saw-mill and the first grist-mill, and began to promote the district. In the meantime, in Ceresco, the second son was born, - Edward Palmer Holt, when I was about a year and a half old, and so Father and Mother took the children up into the wilds of Waupaca. The village developed, more settlers came in, and it got to be a very nice town. In this region were many beautiful lakes filled with fish, while the Waupaca River ran through the village and joined the Wolf River lower down, to go through the Lakes into Lake Michigan and so help to swell that vast volume of water contained in the inland seas of the northern part of the United States. When we lived in Waupaca, Indians were everywhere. They stole only one white child, and there were only three in the village. That child was recovered, but they made a threat that they would have another one. That kept our mother on the qui vive lest some Indian should get us when we were out at play, but nothing of the kind was ever tried, and so we passed on happily through our childhood.

When I was four years old, I began to attend school, and continued until I was fifteen, when I took examinations at the request of my teacher, and against my own will, and succeeded in receiving a third-grade certificate. It brought me unexpected trouble. That same summer, a girl friend of ours who was teaching a little district school about five

miles away, got married. The Chairman of the Board of Directors knew your Grandfather Holt, and came to him to help him get a teacher. He suggested me, as there was only a month of school and on the very day I was fifteen I began to teach school, - for one month. My pay was \$8.00 per month and board, and I got my board boarding around, so many days for each pupil in the school. It was a new experience, and the only thing that led me to do it was the promise of a watch if I would be willing to teach. One result of it was that I was re-elected to that same school for the winter, and my pay raised to \$11.00 a month for twenty-two days teaching to the month, with board as above, being \$.50 per day and board. This finished my teaching for that next summer, Father and Mother proposed that I should go to Ripon, where Mother's father and one sister and two half-sisters and one half-brother were living, and take a year in what was called Ripon College. Ripon College was founded by William Brockway, my mother's half-brother. He gave the first money to start it, and it bore his name, but upon breaking out of the Civil War, the school was abandoned, the buildings were used for barracks and the campus for tents for horses, which continued until about '62, when the school was reopened under the name of Ripon College. I went there in the fall of '64, when I was sixteen years of age, just to spend the one year. Two of my cousins and a girl friend of our family and I kept house in some back rooms upstairs, near the college. It was pretty crude housekeeping, and much cruder living, I can assure you. It must have cost us as much as a dollar a week for our food, for we did all of our own work, - and it was my first introduction to a school that was fitting young men for college and then carrying them through college. It was during this year that my eyes were opened to something larger than anything I had ever before thought. I had dreamed of being a merchant, as my father was, and of selling goods, and acquiring a competency, but while I was in College, the teaching of Father and Mother came back, and the influence of Godly men and women in the College led me to a personal acceptance of Jesus Christ as my own Savior, and changed the whole course of my life. Then I decided, if Father and Mother could stand it, to go to College, and they were kind enough to say that that was their hope when I first went there, and they were glad to do all they could to help me. In the meantime, during my boyhood, there came the great financial crash of 1857. In that crash, Father lost everything he had except his home, and the affluence in which we had always lived, as he was a successful merchant, passed away, and it was a different matter thereafter. Then the coming of the war made things more serious. While our locality was not specially affected except in the rise of prices and the deterioration of money and the lack of money, yet everyone felt it more or less. I know we were put to all kinds of extremities, - for coffee, for example. Mother made coffee out of burnt bread, browned wheat and dandelion roots, and anything that could be made to taste anything like coffee. We did not suffer financially from the war, but we were not in the circumstances we had been before, and -

retaining our home - we were comfortable.

I completed the Preparatory Course in Ripon and enjoyed the splendid tutelage of William Hayes Ward, who afterward became the editor of the Independent, a noted man in archaeological research, and who passed away just this year. He was the greatest man with whom I was ever associated while in college, a simple minded, eager, alert, nervous man. He began the study of Hebrew when four years old,- he spoke Latin,- he was a crank on botany,- and his mind was so alert that he was busy all the time in pursuit of some branch of study, and he came to greatness through his persistent industry.

Dr. Merriman was the president of our College, a very strong man intellectually and a great preacher. Dr. Merriman was my professor of Greek, -a Congregational minister, a graduate of Oberlin, and a man of high ideals, and eager as a teacher. I began Latin and had some mathematics under Mrs. Tracy. Mrs. Tracy was one of the best drill masters I ever had. No slop work would go with her. One day she said to me in her sharp, shrill voice -"Holt,- I don't see how you translate so well when you know so little." The fact is I had got a little smattering of Latin under Duncan MacGregor in the little school in Waupaca, but it was a smattering, and I was the only one who took Latin, -but I could remember very well, and so when I came to translate, every word I had learned from MacGregor, I knew, and got hold of some of the others, so as to make a decent recitation in translation. But before I was through with Mrs. Tracy, I knew the Latin Grammar through from end to end, and there was no more reason to be troubled because I did not know anything in Latin.

I entered College in regular course in '67, and there were just four of us in the class. The other three all dropped out by and by,- one went to Amherst and the other two were obliged to quit because of lack of money, and I went on, but in the meantime, others came in from the Scientific Department and one other man from the Classical Department, so that when we graduated in 1870, there were seven of us, four women and three men. So far as I know, only three of them beside myself are alive at this writing, 1916. When I graduated from College, I had just one object in view, -that was to be a physician. I had got some vision of service as a man, and I thought that was a great opportunity for service, but the providence of God, and answer to Mother's and Father's prayers shut up every avenue for entering the medical profession, and in the fall of 1870, it was made perfectly clear to me that God wanted me to be a minister. Immediately I went before my pastor and told him of my intentions, having told Mother and Father before, and then I went to McCormick Seminary, the Presbytery of Winona having received me as a student for the gospel ministry. I spent a happy year in Chicago, but was not satisfied with the instruction I was getting. Moreover, I was led to think further on. I had always lived West, was a graduate of a

Western college, and knew nothing of the East from which my parents had come, therefore I decided to go East to complete my Seminary course. It was Mother's influence that led me to Auburn, for she had lived near Auburn, was familiar with it, and indeed Father and Mother belonged to what was known as the New School Branch of the Presbyterian Church and Auburn was a New School Seminary, - so to Auburn I went. As you know, I was not very tall, and at that time I wore no whiskers of any kind and my hair was quite curly, and I was a good deal of a boy. When I went before the Faculty to be enrolled as a student, they said - "Have you been to College?" "Yes, sir." "Have you a diploma?" "Yes, sir." "Will you let us see it?" "Yes, sir" - for I had carried it with me and when I showed it to them, we found signed to it as Secretary of the Board of Directors the name of Storrs Hall, who was the brother of Dr. Edwin F. Hall in the Faculty of Auburn Seminary, and that ensured me a hearty welcome. I entered the middle class. There were some seventeen of us, and I was among the youngest of the entire number. Only two other men were as young as I. We had a good time in Auburn. Our professors were eager, godly men, and they taught us carefully, and under Dr. Hall, the professor of Theology I was more than ever grounded in the word of God as the only source of revealed theology. Dr. Hall was more eager to have us know the word of God than to know anything, he said. It was a frequent remark - "Young gentlemen, if you cannot find in the word of God what I am teaching you, throw away what I am teaching, and keep the word of God, - that is the only authority" - and he used to like to quote this sentence - "to the law and to the testimony; if they speak not according to this word, it is because there is no truth in them." No man ever stood more firmly on the word of God than did Dr. Hall and no student ever got away from him without having it forced upon his attention that Christian theology as revealed in the word of God is the only theology the Christian must accept. He had no sympathy with Unitarianism, or Universalism, or any of the other "isms" that have disturbed people, but was always loyal to the Divine Son of God and to the Word of God as found in the Holy Scriptures. I shall never escape from the influence of that great and good man who passed to glory years and years ago.

In the meantime, I adopted the tithing system as the basis for my benevolent contribution. It is a little interesting story to me and I am going to take time to tell it to you. One of my classmates of my own age was Martin D. Kneeland. Kneeland and I formed a very strong friendship. We spent a great many hours together reading outside of the regular course of study. We read largely in the History of the Reformation; we read the whole of Froude's History of England; Daubigne's History of the Reformation; Life and Times of John Huss, and such books as that, bearing on the Reformation period. Kneeland has been studying the question of what portion of his money ought to be set aside definitely for the Lord's work, and he had reached the conclusion that the tithe was the least that a Christian ought to give.

Then, having decided for himself, he came to me, and under his persuasion and my own study, I accepted the tithe as my basis. When I decided on this course I did not have a dollar of income nor the prospect of any, but the very next Sunday I was invited to preach and was paid \$12.00 for it, - it cost me three dollars to get to the place, - that left me \$9.00 net, and I took out of that \$9.00, \$.90 and put it in a separate compartment in my pocketbook. From that day to this, your Mother and I have followed that plan, and there has rarely if ever been a time when there has not been a little money in the Lord's part of our pocketbook. I regard that as one of the best things we ever did, and surely it has been fraught with blessing in our own lives, and as you know, we have tried to pass it on to you because we believe it is a wise way in which to devote a definite portion of one's income.

I told you that my Father's early home was at Webster, near Rochester. I went out there to spend my first Christmas, my Grandfather Holt being still alive. The result of my going there was my meeting with your mother. I was invited to preach in Webster frequently and did so, and our acquaintance continued until one happy day I suggested to your mother that I would like to have her go with me to China, and she agreed. I had always heard fine things about your mother. Grandfather Holt admired her. He said, - "She is one of those straightforward girls that knows her own mind, and is fearless in what she thinks is right" - but he did not know anything about what was going on in my little brain. However, when she accepted, he was perfectly satisfied about it, and to tell the truth, so was I. Mother went on with her Normal studies until we were ready to get married. I graduated from the Seminary in May 1873 and on the 26th day of that month in the Presbyterian Church in Webster, our friends filling the Church and yard, - with four of her girl friends for bridesmaids and four of my acquaintances in Webster and her acquaintances also, for groomsmen, we were married by Martin D. Kneeland, my classmate above mentioned. A very few days thereafter, having commissioned to China as Foreign Missionaries, we started West. We stayed one day in Michigan to visit my uncle, Burnham Holt, and his wife, - he being a Methodist minister. We went to Chicago to spend part of a day with my cousins, John R. Morley and wife and Emmagene Paul. Then we went to Minnesota, to Owatonna, where Father and Mother had moved from Wisconsin and remained with them, with our sisters, until the 22nd day of August, when we started on our long trip around half the world. We went to Omaha and stayed over Sunday. On Monday we took the train for San Francisco and rolled across the continent for the first time in our lives on part of our wedding trip at the rate of twenty miles an hour, reaching San Francisco after dark Saturday night. It was a long journey in those days, and we had to change cars at Ogden, to get on to the Central Pacific, which connected with the Union Pacific, and everybody had to change, sleeping car passengers and all. We remained one Sunday in San Francisco and met our missionaries to the



Chinese, and then sailed on the steamer Japan for China. Our steamer was a very comfortable, large, sidewheel steamer, with the old fashioned walking beam on the top deck. The rooms were large, the beds were comfortable, the table was fine, the skies were beautiful, the sea was ordinarily quiet and we young folk, only recently married were happy on this great ocean voyage. In those days, they said, after we cleared the Faralone Islands, a little outside the Golden Gate, the Captain would go to the Quarter-master and say - "Steer due West and call me in thirty days." Nowhere on that voyage of nearly five thousand miles to Japan was any land to be seen, not was there any danger of meeting any ship, so it was perfectly clear sailing across the great ocean. In those days, they did not go near the Sandwich Islands,- they rather took the northern route, taking what is called great circle sailing, which as you know, gives the shortest distance between two points on the earth's surface. As we neared the Japan coast, we were caught in a typhoon, and had the genuine experience of a gale at sea. Our ship, being a side-wheeler, could not run in a heavy sea. The careening of the ship would throw one paddle out while the other would be too deeply submerged to work, so the Captain laid to, and stayed that way until the gale abated when we pressed on to Japan. I think neither of us will ever forget our first sight of Japan. Up from the very ocean, it seemed to us, rose that mighty mountain which the Japanese call the matchless mountain -Fujiyama. It is more than 13,000 feet high and seemed to have very little of foot-hill surroundings. Its top is covered with perpetual snow and it presented a striking picture to us who had been at sea for twenty-five days. We glided into the beautiful harbor at Yokohama, went ashore and had a few hours among the shops, selected a few unusual articles to send back home, and went through the Inland Sea to Kobe, where we spent a Sabbath,- on through the straits of Shimonesake, around the Cape into the harbor of Nagasaki. After a day there, we started across the Yellow Sea for our home, but we were not to see it yet. That night, the storm came down upon us with the greatest fury we had ever seen. Our steering gear was wrecked, thirty feet of the upper deck was carried away by one mighty wave that came aboard, and we lay in the trough helpless. Mother and I had rooms on the upper deck. A man came up and said, "You must get out of here as soon as you can,- it is dangerous." So we went below. By and by, they rigged a kind of sheet anchor made of canvass to keep our head to the sea, and finally after forty-eight hours the storm abated so that we were able to back to Nagasaki and refit. On the next trip, we sailed smoothly across into the great River, then up the Hwang Poo to Shanghai. I remember well the impression produced by the country around us. Everywhere those mounds that we afterward learned were graves, and the impression of passing through one vast cemetery as we went up the twelve miles to port. A number of people were down to meet us, among them Dr. McGowan, who had been a missionary and who was a physician. I remember he escorted Mother to the wharf in a very deferential and polite way. We went to the East Gate to the

Mission Press, to be the guests of Mr John L. Mateer, the Superintendent of the Press until it should be decided what was to be done with us. Immediately we began the study of Chinese, and because it was not yet decided where we were to go, we were advised to study Southern Mandarin. We got a Chinese gentleman for our teacher for ten Mexican dollars a month, and of course, he boarded himself. Under his teaching we began the study of the Chinese language, the hardest language I have ever tackled, but we were young, and well and eager, and we know we had to know Chinese or we could not do anything, so we studied gladly and happily on, staying with our teacher six hours a day in the study, and then out as occasion offered.

Not long after our arrival, Mr. and Mrs. Fitch who were at the South Gate, asked us to go out with them to attend a Communion Service at Kwun Shan a walled city some fifty miles from Shanghai. We went in boats. Mother and I had a Chinese house boat in which we slept and the Fitch's had a foreign boat that belonged to the Mission, and we had meals with them. At Kwun Shan, Mother rode in a sedan chair to the top of the hill from which the city gets its name,- it being too hard a climb for her to take and Mrs. Fitch went with her. We attended the Communion Service and then returned to Shanghai and resumed our study, but two weeks after Mother was suddenly taken with severe pains in the back. Mr. Mateer called in Dr. Pinchon, a French physician whom he knew. He said evidently she had lumbago and proceeded to give mustard plasters for the whole of the back, but the next day there was another story. An irritation followed the mustard plasters, that covered her back. It also began to appear upon her face and body. Then the doctor came to me and said,- "Mr. Holt, I must tell you,- Mrs. Holt has the small-pox and we must get somebody to look after her." He tried to get a nurse from the Roman Catholic Hospital but they would not let anyone come. The doctor himself was a Roman Catholic and he thought they might do it for him, but he came back very indignant, and he hissed through his teeth- "It is a fanaticism,- they will not send a nurse because you are Protestants." But we succeeded in getting a Chinese nurse, a woman who had had small-pox and who could talk a little English, and she, with the kind attentions of the doctor, and what care we were able to give in the house, nursed her through. The disease grew more serious, and one day the doctor said to me,- "Mr. Holt, the probability is that your wife will die,- but I must tell you." She had the confluent form, and it was very serious because of complications,- but the good Lord heard the prayers that went up to Him day and night, and spared her precious life, and she got well. The doctor had told her that the disease she had would leave marks if she scratched herself, and told her to be careful not to do it, so she refrained from scratching her face and arms,- and she said -"My feet itch terribly." He said,- "Never mind about your feet, scratch them all you want to." After she was thoroughly convalescent, she was sitting in the room one day. when the scabs of the sores were just beginning

to loosen up and were exceedingly annoying,- not itching but annoying because of their looseness. There was no one there, and so she deliberately picked them all off her face. Every place from which she removed a scab left a pit, and the pits,- which have pretty nearly now disappeared, -entirely covered her face, as on her back, but where she had scratched herself on her feet, there was not a mark left. On Thanksgiving Day,- our first Thanksgiving in China,- I went into the room and said - "Do you want something special for which to be thankful?" She said -"What?" I said- "You are recovering from a very severe form of smallpox." And we were all thankful. We did not let the folks at home know anything about it. The distance was too great,- and when a letter would reach them she would either be dead or well, so we waited until she was well and then told them she had had the smallpox and was well again.

She did not recover from the effects of it in her personal appearance for more than a year. Every time her face was exposed to the wind, it would turn purple and then the purple would fade away in a darker sort of red, and this redness and purpleness lasted a long time, while other marks of the disease have never fully disappeared.

We went on with our study in Shanghai until the next June, when the doctor said - "You want to take your wife North for the summer." We went to Chefoo, and were the guests of Rev. John L. Nevins, D. D. Dr. Nevins was my ideal of a missionary, a man of strong character, of thorough education, of genuine unostentatious piety, and as genial a man as I ever knew. Our acquaintance with him was exceedingly pleasant, as with this wife, Mrs. Nevins, who was an invalid. Dr. Nevins had some property and had built a beautiful home in Chefoo, with an abundance of rooms, expressly for the purpose of entertaining missionaries in the summer. It was a delightful place for us to stay, and under the effect of the climate, Mother grew strong and vigorous again. Then we took a little trip to Tengchow Foo, about sixty miles up the coast from Chefoo. There was only one way to get there and that was in what is called a kiaou. As you know, a kiaou is nothing but a large sedan chair hung on the backs of mules, instead of on the shoulders of men. None of you have ever ridden in one, as we have never been in that region since any of you were born. It is probably the most uncomfortable vehicle on earth. One mule is in front and another mule is behind and each is independent of the other. The roads are not roads but devious paths, and the mule follows the path so that often the front mule and the back mule are practically at right angles to each other. The movement is a back-and-forward-and-sidewise movement, all at the same time. You can imagine how comfortable it is. One of the missionaries used to say that the only really comfortable way in which to ride in a kiaou was to place a mattress on the bottom to sit on, a mattress behind on which you could be thrown in the jerks of the machine, a mattress over your heads to save being thrown through the top, a

mattress in front on which to fall when jerked forward, and having made all this careful preparation, - get out and walk, and you will be comfortable. But we made the trip all right, stopping over night at a place called Wushilee Poo. Those words mean fifty-mile village, a mile being the Chinese mile equal to about one-third of our mile. There we stopped at an Inn, the name of it was an inn, but it was not like any inn we ever saw in our lives. I think it must have been like the Inn where there was no room for our Lord to be born when Joseph and Mary went to Bethlehem. There were buildings about a court. The court was made for animals and vehicles to stand, - the buildings about were the bed-rooms. There was no dining room for they did not furnish meals - it was on the European plan - and there was no restaurant. The beds were made of brick, and there was no bedding furnished, nor any mattress. If you did not have them of your own, you took the consequences. We spread a blanket on the brick bed and as it was summer, we needed none over us. We did not undress, merely removed outer garments and lay down on the soft side of the brick for our first night in a Chinese inn. The donkeys brayed in the yard, the dogs barked on the outside, and the fleas were busy with the mosquitoes inside, and the sleeping we did was of no account to anybody. We sat up or laid down until about four o'clock in the morning, when we stirred up our driver to get out our carriage, for the last fifty Chinese miles. These we made up before dinner, when we reached the city, and were taken in by Dr. and Mrs. Mateer, now of blessed memory. We also visited a little while with C. R. Mills and family, he being a widower with three husky boys and one fine little girl. The Mateers lived inside the city, and the Mills' lived outside. The streets of the city were paved with mill-stones, worn out somewhere with grinding grain, and then used to pave the streets.

The Mateers were then in the beginnings of a school which has resulted on our fine college, now removed to another great city, and out of which are coming steadily some of the best men in the whole country of China. They are making an impression upon the entire nation and the merits of that school, started by the Mateers in their own dwelling, has come to be one of the forces for the renovation of the whole Chinese race. The teachers are sought for all over the country because of their splendid training and their ability. The founders of the school have long since died, but they have left an influence which will not cease as long as the world stands.

We returned to Chefoo, and on the way I was taken ill with the first attack of a trouble that recurred nearly every year I stayed in China. We could get nobody to do anything for me until we reached Chefoo when Dr. Nevins came to the kiaou, took me in his arms and carried me upstairs, laid me in bed and sent for the doctor. Under that doctor's treatment I had my first experience of ipecac, - deliver me from any more! It was regarded as a specific for the disease, and whether by it or in spite of it, I got well in a

very few days. We had a pleasant stay in Chefoo, which is right on the ocean and the view from the veranda was on the ocean. There were cooling breezes, and the summer was very delightful.

We went back to Shanghai the first of September, and then removed to the city of Soochow which was to be our home as far as we knew.

Dr. Fitch and I took our wives and their baby boy Robert just born the year before, in boats, - up to the city inside of the East Gate, and we camped in the canal while getting the house ready. We found a small two-story Chinese house with five rooms upstairs that were tenable. When we took this house, it had neither doors nor windows, nor ceilings, nor chimneys. All things had to be provided. When I say ceilings, of course you know I do not mean there was no roof, for there was a tile roof, as all Chinese houses have there, but there was no direct ceiling to the room which opened to the roof. We secured a Chinese boss carpenter, whom we paid twenty-five Mexican cents a day, and he boarded himself, - and he and three or four workmen whom he paid 20 cents a day, - and they put in the ceilings, and windows and doors and some very rude chimneys, and the house was ready for occupancy. As the Fitch's had a baby, they had three rooms, and Mother and I had two, and we had a common dining room. Even then, they were no outside rooms, for the Chinese in those days, built their houses around courts, so that the women could never see outdoors. Our house was built on the same plan. The rooms downstairs were not suitable for us to live in for they had brick floors and were always damp, and we were not willing to take the risk. Our Chinese cook and Mrs Fitch's nurse for her baby, and our Chinese teachers lived downstairs, - they were used to it, - and we occupied the upstairs rooms. Mother and Mrs. Fitch took turns keeping house and in that way we lived along very delightfully during that year.

The next summer, as our house was not tenable in summer owing to the excessive heat and dampness, we went to Shanghai, where I was taken ill with gastritis. The doctor said, when I began to get better, that I ought to go North, so we went to Chefoo. In the fall of '75, we went back to Soochow, and remained there until September. About that time, Mother had a letter saying that there was somebody coming to our home to stay with us, and that she would need more care than she would get in Soochow. Accordingly, we went to Hangchow, to the house of Rev. and Mrs. D. N. Lyon, as the Lyons had invited us to go to them. We went in a houseboat down the Grand Canal about 150 miles, into the city, and to the home that was open to us. There, on the 22nd day of December, our oldest son, William Wilson Pratt Holt was born, on the second floor of the Lyons house. We enjoyed the hospitality of the Lyons until in the month of January the Mission met in Hangchow, and all the members of that Central China Mission, as it was then called, gathered

GRAND FATHER

for the work to be done. Mr. and Mrs. Fitch and their boy, then nearly three years old, came down from Soochow. Mr. Leaman was there from Nanking and others from other districts. It was decided, as Mother was well and Will was strong and hearty, that we should all go back at the same time. Just about the Chinese New Year, we started home, with three boats,- the houseboat that belonged to the Mission in which Mrs. Fitch and her baby and Mother and her baby rode, the other a Chinese houseboat for the other members of the party and one Ningpo boat, a cargo boat, in which the rest of us men slept. We had our meals on the houseboat and spent most of the time there through the day. The very night that we started out, it turned cold. The Grand Canal froze over. Our boat-men left us, and there we were with two women and babies, in the middle of the coldest weather they ever have in that part of China, in boats, more than a hundred miles from home. We men took up the work of getting the boats through. We took turns in tracking, which means pulling the boat along-shore while the others would drag the ice from the forward deck. We kept on until Saturday night. We decided that we would not travel on the Sabbath, no matter how cold it was or how bad off we were, but would stand by our principles,- and I do not hesitate to say that we knew the Chinese would travel on Sunday and we had a kind of notion that they would go on and break the ice and leave a clear path for us on Monday. We counted the boats Saturday night; there were 137 of them, ours being the first one in that entire procession, so the Chinese had shrewdly taken advantage of the road we opened through the ice and had followed in our wake. We rested all night, and on Sunday morning, as we expected, away went the Chinese around us and on ahead, breaking the path as they went. All but four were smaller boats than ours, and after they got a little way, they came to an open canal in which they went and went on around and came out above the ice-pack, and left our four big boats in the ice. On Monday, we started out and by night, we too, were through the ice-pack and into open water. We spent one solid week in that 150 miles of travel, with those two babies and their mothers, and not a cold or mishap of any kind attended the entire party. One morning we men who were sleeping in the Ningpo cargo boat awoke to find that the snow had blown in, and was wreathed around our heads like a comforter, but none of us experienced any sickness from the trip. We reached home,- glad to be there - to find that while we had been gone, as I was the Treasurer of the Mission and the safe was in our basement with considerable money in it,- the Chinese had entered the house and had cut through the outer casing of the safe, which was a fire-proof safe, and cutting into concrete and fire-clay, they decided that they had made a blunder and stopped, while four inches under where they opened, was several hundred dollars of Mission money. Of course, we never knew who did it; nobody around knew anything about it,- as they never do.

We continued in Soochow, Mother visiting among the Chinese women, and engaging in school work, along with Mrs.

Fitch, while Mr. Fitch and I ran the daily Chapel out on the busy street, and held Sunday services in our own house.

By and by, the Fitch's were transferred to Shanghai, to the South Gate School and Mr. and Mrs. Whiting came to Soochow and occupied the Fitch house, which they had secured in the meantime, while we stayed in the smaller house where we had lived together.

We had a good many interesting experiences, of which I will mention but one. Outside our gate, was a camp of soldiers, boisterous fellows, not natives of the place, - but generally well meaning. One day a man came up from the camp, sent by his officers, to say that one of the soldiers had taken opium to commit suicide and wanting to know if we could do anything for him. I quickly sent a messenger to Mr. Whitney, who had a stomach pump and some ipecac, and he and I went down to the camp. Whitney was a man of six feet in stature and weighed about 250 pounds; you know all about me. As we walked down the street together to the gate, everywhere we were saluted - "foreign devil, foreign devil," - as usual, with now and then "lalalong" thrown in for an addition. We went to the camp and went down into the tent of the soldier. He was in an almost stupid condition, and when we spoke to him, he said - "No matter about me, - don't make any difference if I die. No matter about me." We assured him he was not going to die, - we would see that he got over it. First we administered a good strong dose of ipecac, - then Mr. Whitney applies the galvanic battery and gave him a good shake up, then waited a little longer and gave him some more battery. He began to revive. Then we said to the officer - "Detail two men to take this man out doors and walk him back and forth, - don't let him sit down, don't let him stop a minute, just keep him going." We stayed an hour or so and had the satisfaction of seeing the man brought out of his lethargy and in a perfectly safe condition. Then the officers insisted on sending us back on horse-back. They got out a couple of Chinese horses and appointed soldiers to lead them, and gave us an escort, - and we who came on foot went back in state on military chargers. The change in the populace was noticeable; the "foreign devil" call became the "foreign great men" and on every side they saluted us as "foreign great men" - so it was a wholesome experience for them to have us go to the camp, beside saving the life of the poor fellow.

A couple of days after two soldiers came to our house, one having a very sore leg and in a nasty condition. I got some hot water and antiseptics, - and washed that leg clean, then bandaged it with antiseptic bandage, and told him to come around in a few days for us to see. The two men were profuse in their thanks, and said - "We will come some time and join your Church" - which of course was simply courtesy without intention.

It was while there that Mother had her pleasant experience with a poor old Chinese woman, who lived not far

from us, and who had fallen from her bed on to the brick floor and hurt her back, which gave her pain. They sent up to the house to see if we had anything for lame backs. We had Perry Davis Pain Killer in small bottles. Mother took a bottle and went down to the house, and rubbed the poor old back until it got relief, but along with the rubbing, she rubbed out the prejudice against her as a "foreign devil woman", and rubbed in a kindly feeling on the part of the poor old Chinese woman, who was relieved of her pain,- and had a chance by and by, to tell her about the Lord Jesus Christ. There is wonderful efficacy in the Christian woman's hand and a little Pain-Killer, when applied to the lame back of a poor heathen woman.

Here in our own house, were received the first members of the Chinese Church in Soochow on profession of their faith. One of our teachers and his old mother, who was a Buddhist but who had been living as a vegetarian because she thought that would help her, was led to see that Jesus Christ is the only help and they both professed the faith and were baptized in our house by Mr. Fitch the senior missionary, and from that beginning has gone all the splendid work that has come to the city of Soochow, with its schools and hospital and comfortable residences of the foreign style, and a great impression made on that great city of more than half a million people.

I think you will enjoy a few statements concerning our treatment with the Chinese while we were living in the city of Soochow. Please remember it is one of the most famous cities in the Chinese Empire. Before the Taiping rebellion it was a famous city. The Chinese have this proverb concerning it.

The halls of heaven are built on high,  
Below, - Soochow and Hangchow lie.

This is literally true for they are very far below heaven in everything. Then there is the further statement:

To be happy,- one should be born in Hangchow  
because of its beautiful scenery, married in  
Soochow because of its beautiful women, buried  
in Canton because of its beautiful coffins.

The city lies on the Grand Canal, about 75 miles from Shanghai, and is surrounded by an excellent wall and a moat. We lived inside the Foo or East Gate and at the Ten Stream Bridge. We rented our house from a family by the name of Yang. There were seven brothers of them, with their wives, inhabiting what would be called a Chinese mansion, with an annex attached to it which they did not need. They were one of the strong families of Soochow and were a high type of Chinese gentlemen, educated after the Confucian forms. They had lived in Shanghai and had met foreigners and therefore had a little different attitude toward them from the mass of



the people. When Dr. Fitch and I were hunting through Soochow for a house, their annex was the only one open to us. There were many houses to rent, but none of them were willing to rent to "foreign evils." We secured the premises for nine Mexican dollars a month, but in addition to that we secured some fine friends in the Yang family. When we first called on them to see about renting the house, they were engaged in funeral services for their mother. She had been dead for two years and her body, encoffined, was lying in the hall in which we were received. They had five Buddhist priests chanting the Buddhist liturgies for the dead, for five days, at an expense of \$50.00 per day. These services were followed by five Taoist priests, going through their ceremonies for five days at the same expense, - for these fine men were as absolutely in the bonds of superstition as the most abject coolie on the streets. They believed in the well-known doctrine of Tung Shui, which has large influence over all China, and they could not bury their mother except when the wind and water influences would be favorable to the repose of her soul and so secure good luck to the family who survived. This is the reason why she was two years in her coffin before burial. The burial took place not long after, but we did not attend it. These gentlemen were exceedingly courteous always. One day one of them came over to see me, and said, - in Chinese, of course, - "Mr. Holt, do you have friends at home whom you call by their first names?" I said - "Yes." He replies - "That is the sort of friends we want to be with you. Please consider us your friends. When you come to visit at our house, do not go out on the street and enter through the ceremonial door, but come through the private entrance from your house to ours. We shall be glad to have you." They invited Dr. Fitch and me to dinner, and while the table was being laid in what was called the library, a conversation arose as to our use of intoxicants. You have not forgotten that the Chinese use a sort of beer made from rice and a sort of drink made from the millet. They drink them in very small portions, hot, during meals. We told them we were total abstainers, that we never drank intoxicants under any circumstances. "But," said one of the gentlemen, "do not some of your people, at dinners, use wine?" We said, - "Yes, but we are called total abstainers, and do not touch them." "But," he persisted, "if you were at a wedding, would you not drink wine?" "No, not even at a wedding, for we are total abstainers." "Do not your people use wine at weddings?" "Yes, very commonly, but we are total abstainers, we do not touch it." As the servant came in to do some work at the table, the senior member of the family turned to him and said - "Do not put on the wine cups." And these Chinese gentlemen, out of deference to their foreign guests abstained from their ordinary very modest use of liquor during the entire meal.

(On another occasion, a mob attacked the premises occupied by the Southern Presbyterian Mission about a mile and a half away from us. We were to go over there that day for a visit, but a messenger came saying that they were in

the midst of a mob, that our coming there would simply add to the trouble, that the officials were doing all they could to control it, and requested us to stay away. Of course, the word of the mob got around the city and reached the ears of our landlords. Immediately two of them came over to inquire if we were alarmed. We assured them that we were not. They said- "If you are alarmed,- on this street lives the most important man in the city. He is our personal friend and we will take pleasure in going to see him and ask him to call on you in person. If his sedan chair once rests in front of your house, no one in this city will ever raise a voice of hand against you." We regarded this as an extreme example of the courtesy and kind feeling those gentlemen felt toward us, strangers in their strange land.

Another experience that came to us in Soochow, was on a New Year's Day. Several of us decided to visit the city temple to see something of the worship and we went, taking Mother and some others along with us in sedan chairs. We were followed around through the temple and saw that it was best for us to make a speedy exit, which we did,- leaving the crowd,- but we ventured on into the northern part of the city amongst the Dyers. No white people were living and never had lived in that part of Soochow. We were interested in climbing to the top of a great pagoda and did so. While we were up a mob assembled at the foot of the pagoda, and when we came out and proceeded to depart, they began to throw stones. One of them threw a stone breaking the glass in the sedan chair in which Mother was riding and striking her in the face. This enraged the men who were carrying the chair. They set it down in the midst of the mob and tried to catch the fellow who threw the stone. In the meantime, three men laid hold of me and were jabbering fiercely. I said to the chair-bearers - "Pick up the chair and go on; I will pay you for your glass." And then, as the men who were holding me let me go, we passed on as quickly as possible, and reached our home in safety. For a time, things looked very serious. There was nothing to do but abide the will of the mob, keep quiet, and go away when the opportunity offered. Today, Soochow has quite a foreign settlement, and is connected with Shanghai by railroad, has electric lights, the telephone, and a post office, and aside from the narrow streets, and wall and moat, approaches remotely a modern city.

We lived in Soochow until the spring of 1876, a trifle more than a year and a half. Then Mr. John L. Mateer, Superintendent of the Press, was in such a critical physical condition that it was decided that he should go home for a vacation. The Mission unanimously requested me to go to Shanghai and take charge of the Press, and of course, we did it. We moved there from Soochow, taking the few belongings that we had and were soon established in new quarters on 18 Peking Road. Before that commodious building was purchased, the Press was outside the Little East Gate in the French Concession and bordered on the Chinese suburb. It was an exceedingly noisy and disagreeable place to live in,- but on

Peking Road, it was in the English Concession among white people and in the business part of the city. Everything there was sanitary and comfortable, and as we occupied the third floor we were in the most pleasant circumstances we had ever been in China. Here I took up the duties of Superintendent of the Press, which employed about a hundred men. It is the largest mission press in the world, and its influence has extended over the entire Orient. It was a former Superintendent of that Press, Mr. Gamble, who perfected the present form of type case for Chinese type. It was through the work of that Press that a systematic arrangement of Chinese type was managed so that a font could be placed within easy reach of two men, and they, standing inside the case, could set the type as needed. The Press also manufactured everything that was needed for its own use. It made the original cut, from which it made the matrix with which it cast every type used in the premises. It also prepared its own type metal, made its own electrotypes and stereotypes, did its own bookbinding, and of course had its own presses, all of which, but one, were bought in the United States. Not only were books printed there for all parts of China for the use of the missionaries, but school books for all kinds of schools were published there, a magazine for the Europeans who inhabited China, bearing on missionary topics, -and during my stay, we issued, and I edited, a temperance paper, the only one in English in the Empire. While I was there, we also introduced the first gas engine to take the place of Chinese workmen in turning the presses. This was a great step forward as it gave us power that never wearied, and so enabled us to do very much larger work than ever before.

I was also, for a long time, the Secretary and Treasurer of a Temperance Society formed for the benefit of the white people, for intemperance prevailed. Every large establishment boarded its young men and provided free drink in almost unlimited quantity. There were many young men from Europe and America who were without homes, as employees in business establishments, and with plenty of time and good pay and liquor abundant, there was havoc among them. I heard one minister of the English Church say that he had buried forty young men who had lost their lives through the ravages of drink. This Temperance Society was a great factor in bettering the conditions in the community. It was headed by prominent business men, and its work extended amongst the sailors who came to the port, as well as men who lived ashore,- provided a boarding house, amusement rooms, and an entertainment hall in which, in winter, every two weeks, a free entertainment was given for the benefit of anyone willing to come. These entertainments were crowded always. The head of the movement was Mr. C. P. Blethen, an American of the strictest sort of temperance principles and a member of the Baptist Church in the United States. He was one of the best friends we ever had in China, and he and I worked together in the utmost harmony in promoting the cause of temperance in the far East.

In addition to my ordinary duties as Superintendent of the Press, which involved all the business care of it, I was the Treasurer of all the missions of China, except Canton, kept all the accounts, sent out the money often being obliged to buy silver bullion and ship it as such into the remote missionary districts. I was the Purchasing Agent for our missionaries all over China, preached in Chinese every Sabbath, edited, part of the time, the magazine, as well as the weekly temperance paper, and so was able to keep busy. In the meantime, your Mother was by no means sitting around. She opened a Girl's School in which there were nine boys and one girl, and carried that on faithfully. She superintended another Girl's School in another part of Shanghai. She visited steadily among the Chinese women in their homes, as she was able, and was the hostess for the steady stream of missionaries coming and going from and to home. So far as I now remember we never had a week alone while we lived in Shanghai. Then about one-and-a-half years after Will was born, we were blessed by the coming of Laura, our first daughter and she was a great treasure, and has always been a comfort to us. By and by, along came Sunny Ned, with his light hair and blue eyes, modeled after his Mother. So was Laura, as concerns her eyes. The three children, you may be sure, occupied Mother's attention pretty fully along with her missionary duties. We always attended the Mission Meeting, when we could, annually,-- went to Presbytery when possible, and were interested in other things that were going on in the city in behalf of the Chinese. We made a number of friends among the Americans, and of course, knew nearly every foreign missionary of every denomination who was in China, during our life in Shanghai. We continued in the Press until the summer of 1882, during which time I had had an annual recurrence of the trouble that attacked me in Shantung and aggravated by an attack of Asiatic cholera. In July, I was suffering from a nervous breakdown, and passed the month with two nights' sleep a week under the influence of chloral, while I worked the six days as usual in the Press. Finally the doctor said I must go home, so we came home, bringing our three children of course, and went first to Owatonna. Ned was a curiosity to everybody. He had learned to talk Chinese, as Will and Laura had naturally, as the house and premises were full of Chinese, but he had not yet learned to speak English. The first morning in Owatonna at breakfast, at Grandfather Holt's - Ned, who was usually hungry, called out to Grandfather in Chinese - "I want some oatmeal." Of course, he did not get any oatmeal but he got a laugh. That made him a little hot, and he then sang out it louder than ever and wondered why no oatmeal came his way,-- but by and by he got it.

A strange effect was produced upon you children by the constant laughter that met you in your talking Chinese. You used the Chinese language almost entirely in your play with each other, and of course it attracted attention wherever you went. After a short visit in Owatonna, we went on to Michigan to Mother's family, and there the same scenes were enacted. It was decided that I should take Will and go

around the country some, and leave Mother with Laura and Ned at Grandmother Pratt's and I would try and get back for Christmas. The day I left, Laura and Ned were at play, talking only Chinese. I was gone six weeks, and when I came back, Ned had abandoned his Chinese, would not say it for anybody even to show off, because people laughed at him and he did not like to be laughed at, and he was talking English as fluently as any other child, so readily do children adapt themselves to the conditions in which they are placed.

That winter, Mother, taking Laura and Ned, accompanied me to the East, and Mother Pratt went along, while we left Will at Grandfather Pratt's, with his Aunt Hattie and Uncle Byron. I had an engagement under the Board in addressing Churches in the East for two or three months after the first of January, as by this time, I had apparently entirely recovered from my breakdown, was sleeping well and was glad to be at work. We went to Rochester, New York, where Mother and Grandmother and the two children left me to go to Webster, New York, which was Mother's home when we were married, and I went to New York City. I met Dr. Ellinwood of the Board, and was a guest in his home, as was also Dr. J. L. Nevius of Chefoo, who was at home on a vacation also. Dr. Ellinwood was interested to know whether Dr. Nevius who lived in Chefoo could converse with Mr. Holt who lived in Shanghai. I had learned the southern type of Mandarin, while Dr. Nevius spoke the northern type, so we went at it. We had no difficulty in understanding each other, because the Mandarin is a type, and if you have mastered some of the details of the type, there is not much trouble in understanding any form of Mandarin dialect.

From New York, I started on my tour among the Churches and during the next three months was busy, meeting Mother by and by in Rochester, and going with her back to Coloma, Michigan, where Grandfather and Grandmother Pratt lived. We spent the summer enjoying the visit with our relatives and friends, and doing what we could in the interests of Foreign Missions, and in the autumn, returned to Shanghai to our task, glad of the vacation, and equally glad to get back.

We took up the old routine again, and along in July, 1884, Master Cleve entered the home as our third son. He was baptized by Mr. Fitch in the Press Building, and so started into his life as an American man.

During '84, occurred a very interesting thing connected with the opening of the work in Korea. Dr. H. N. Allen and wife, both graduates of Oberlin College, had come out to China, he being a medical missionary, to go to Shantung province. On the way across the Pacific their room was in the stern of the ship near the propeller. They had a stormy passage and the shaking and racing of the propeller so disturbed Mrs. Allen that when they reached Japan, she was unable to proceed further. They stayed in Japan until she recovered sufficiently to come to China and they came to

Shanghai to us. But Mrs. Allen was in very poor health. Consultation with the physician, Dr. Robert Little, convinced the Allens that it would be folly for them to try to go up North that winter. So they went to Nanking temporarily, and Allen began the study of Mandarin, which he would have to use if he ever went North. Mrs. Allen did not improve. We had no hospitals of our own in that part of China and were doing no medical work so there seemed nothing for Dr. Allen to do and he was at a loss. As the summer came on he came back to Shanghai to our home, as it was impossible for them to live in the Chinese buildings in Nanking, and remained with us well into the summer. While there, Mrs. Allen bore her first son, in our home, and Mother took care of her. In the meantime, Dr. Allen was wondering what he could do. He called often on Dr. Little, with whom he made friends, and one day Dr. Little read him a letter from a friend in Korea, who spoke about the conditions there, - the fact that there was no doctor of any kind, the diseases that were prevailing amongst the white people, - and expressed the desire that a physician should come. Allen came back to our house, believing that he had found something to do. So we talked it over carefully and decided that he should go up to Korea and see what he could learn, and perhaps we would be able to establish a mission in that country, in which at that time there was no mission of any sort. Dr. Allen went to Korea, leaving Mrs. Allen and the baby with us. He went to Seoul, called on our Minister Plenipotentiary and was immediately made physician to the Legation. As a missionary, his presence would not be tolerated in Korea, but holding the official position of physician to the Legation, he was perfectly safe. In the meantime, the Providence of God was leading on toward the furtherance of our own plans. After an assault made upon the nephew of the King of Korea with the intention of assassinating him, he was very severely wounded in a number of places. He was taken charge of by the native doctors who knew nothing about antiseptic treatment and the poor fellow was literally festering to death. The King of Korea asked our minister to kindly lend the services of Dr. Allen to wait on his nephew. Of course, Dr. Allen jumped at the chance. He found the nephew in a pitiable state. The native doctors had poured wax into his sword wounds, and they were festering, and the man was likely to die of blood poisoning. Dr. Allen cleansed the wounds thoroughly and antiseptically and proceeded to a rational scientific treatment of the nephew, and he recovered his life. After this, nothing was too good for Dr. Allen. He was made physician to the King, he was welcomed at Court with Mrs. Allen, a hospital was built for him, and to him belongs the honor of establishing the mission work of the Presbyterian Church, in what was so long known as the hermit nation. Later in the year, Dr. Horace G. Underwood, who has so lately died in this country, was sent out as the first ordained Missionary to Korea and from that time has proceeded a marvelous history in mission work in this stricken world. A few years ago, I was giving a Home Mission address in Williamsburg, Pa. At the close of my address, a six-foot,

sandy-haired, blue-eyed young man came up to the pulpit, reached out his hand, and said, -"Do you know me?" I said, -"No sir, I do not." He said,- "Do you remember Horace N. Allen and his wife, who were in China in '84, and went to Korea?" I said, -"Yes." He said,- "I am Dr. Allen's son who was born in your house in Shanghai." Grown up he was, to be a fine young man,- the first time I had seen him since he left our home, an infant in arms, to go to Korea.

The summer of '84 proved to be a very hard summer for us. My old trouble recurred, but it was not very serious and I recovered from it quickly, but it seemed wise, as Will was getting on toward time to start school, and there were no schools, for Mother to take the four children and return to the United States. We received the consent of the Board, and she with her four children and Mrs. Judson, who was not well, all sailed for San Francisco, leaving Judson alone in Hangchow and me in the Press. It was the common lot of missionaries and we stood it as best we could. I continued in the Press until the month of December, when for the first time in the winter season, my old difficulty returned. The doctor then said,- "You had better go home again. It is serious business to have this trouble come to you in the winter time, and I fear to have you stay another summer." So I got the consent of the Mission, and sailed for the United States, reaching home in February. Home was then Owatonna, Minn. for when Mother came home, she took the children to Owatonna and put Will and Laura in school, and intended to remain there until conditions were ripe for the family to be reunited.

Almost immediately after my return to the United States and indeed in answer to my letter reporting my arrival owing to ill health, the Board of Foreign Missions asked if we would be willing to go to Portland, to open mission work among the Chinese in Oregon and Washington. The Synod of the Columbia as it was then called had overtured the Board to take up mission work among the Chinese, in the October before. As I had been forced to come home twice owing to ill health, the Board was glad to offer us the work there, and as it solved all the questions connected with the breaking up of the family and the education of the children we eagerly accepted the appointment. The Board allowed us several months to recover my health, and so we remained in Owatonna until after the General Assembly in May 1885. I was a commissioner to the General Assembly from the Presbytery of Shanghai. It met in Cincinnati, and I attended it as long as seemed necessary then left so as to arrive in Portland, if possible, the first of June. Accordingly, we left Owatonna, went up to St. Paul, and took the Northern Pacific Road across to Portland, Oregon, to begin anew, in a new line of work and a new enterprise. We were very cordially received in Portland. The Board sent Rev. Ira McCondit, now deceased, up from San Francisco to assist in opening the Mission. He was a missionary to the Chinese in San Francisco and spoke the dialect of the Cantonese, who are the Chinese of this

country.

Our instructions were to visit carefully through Portland, Astoria, Tacoma, and Seattle, and then to agree on the location of the Mission. We made these visits together. We found a Chinese population in Portland of something like 4,000, in Astoria 400 or 500, in Tacoma no Chinese to speak of and a mission carried on by the Baptists, in Seattle a somewhat larger Chinese population but a Baptist mission also in progress. So it was perfectly clear that the place for our Mission must be Portland.

We returned to Portland, and rented a room at 82 1/2 Yamhill Street. We secured material with which Dr. Condit and I set up a partition across the back end so that I might have a sort of private office,- built tables and benches for classes,- visited among the Chinese,- and set the time for opening the Mission. It began on time, Dr. Condit preaching a sermon in Chinese of which I understood nothing. We visited the Baptist Mission and I was asked to offer prayer. I said - "In what language shall I pray?" "Pray in the Mandarin language,- I want these Chinese to know and hear a prayer in a language that they themselves do not understand although it is Chinese" - and so I offered a prayer in the Mandarin with which I entirely familiar.

At that time, for the first month or so, we boarded with a Mrs. Guild, on the corner of Second and Clay Streets and paid her \$127.00 a month for three small rooms and board for the five of us, and thought it pretty reasonable. But we must have our own home, so we looked over the town and finally rented a house on Montgomery Street near Fourth, into which we moved as soon as the few things we had in Owatonna came by rail. Very soon we decided that was not the place for us and we got a very comfortable place on Jefferson Street near 14th, where there was a yard as there was not on Montgomery Street. We needed a yard for you children. Then we settled down to work among the Chinese. We conducted a night school, every night in the week except Saturday, in which Mother and I both taught, and for which we secured other teachers, having one teacher for each four pupils, and paying the teachers \$6.00 per month.

We also had to settle down to study a new language, for the Cantonese, which is the prevailing type in the United States, was unknown to us. So we secured the services of the Baptist Chinese minister and went to work. Of course, all the Chinese we knew was a help to us and in a very few months we were beginning to talk at the Canton dialect. Mother began to get acquainted with the very few women then in Portland, and she increased very rapidly her knowledge of the southern dialect and before long was an exceedingly fluent speaker, and, as she doesn't know I am saying it, one of the best speakers in Chinese I have ever known. I kept on and began to preach after a few months and then tried to extend the work of the Mission.



There were scattered Chinese communities throughout the two states of Oregon and Washington. I visited these communities - Astoria, Salem, Albany, Eugene, Roseburg, Medford, Ashland, Pendleton, Baker City in Oregon, - Walla Walla, Spokane, Ellensburg, Yakima, Everett, Bellingham, and Vancouver in Washington. I succeeded in establishing work in most of those places, enlisting the help of Presbyterians to carry on a school, and then I made periodic visits.

The preceding notes bring you down to our settlement in Portland, and since that time you are fairly well acquainted with what has been done. You know that we established the Mission and in connection with it had a free dispensary for some years, a night school, a Sunday School and preaching service in Chinese, and later about 1887, through Mother's influence, the home for neglected Chinese women and girls was opened. You are entitled to have a few special incidents connected with your Mother's work among women as it was of an exceedingly interesting and peculiar sort, different from anything we ever knew or experienced in China.

After the home was organized, and the Women's North Pacific Board was incorporated, it became necessary that the Home might do its work properly and successfully and under the protection of law, to conform to the Oregon laws, which gave the right to a duly constituted Society to enter the homes of anybody and remove therefrom neglected children and place them in care where they would be properly brought up. This was done through the aid of Judge Gilbert with whose family we became almost intimate, and later the eager and interested cooperater of Thomas N. Strong, Esq., a Presbyterian lawyer who never failed us when we needed his help in court cases.

The first woman who came to us was named Angan. She was a little woman with a useless husband and she was glad she got away. At that time we were living way out South 1st Street where we had built a residence, and as there was no other place, Mother took her right into our house. Later, she was joined by two or three other women and then it was necessary for the North Pacific Board to rent a building expressly for the home. Miss Ford was put in charge of it temporarily. Later the building was erected on 14th Street expressly for the Home and all the women and girls thereafter were taken to that place.

In connection with the work of the Home, as Mother was the only woman in Oregon who spoke Chinese, a great deal devolved on her. One of the most interesting incidents was that of Ahwon and Ah'ai. They were the daughters of a man named Wong, who had a sort of wife that was doing illegitimate business for money, and the little girls were growing up in that sort of surroundings. Mother had become acquainted with the woman and the little girls in her visits among the Chinese, so she knew absolutely the conditions under which the children were living. One day, with a

policeman, she went and took the girls and brought them to the Home. Immediately the whole Wong family stirred itself up in an interest it had never shown before in behalf of these two neglected girls. They tried every possible means to get possession of them again and last of all resorted to a scheme to have them sent back to China to a grandmother who was sorrowing over her absent grandchildren and wished to have them with her. At that time, Judge Shattuck, a splendid man of absolute rectitude and integrity who would do no injustice to anybody, white or Chinese, was the Circuit Judge. The Chinese friends of the girls brought suit in his Court to have them taken away from the Home and sent back to China to their Grandmother. One of the friends brought into the court a Chinese letter from the grandmother apparently, expressing her anxiety and solicitude for her dear grandchildren so far away, and her longing to have them come back to her. This captured the Judge. There was no one to prove that the letter was a forgery and on the basis of it he ordered the children returned to China, although both were born in the United States. The Judge gave them into the hands of the Wong family, who paid their passage to China on a sailing vessel called the Colona, trading regularly between Portland and Hong Kong. They were placed on the boat and actually sailed away from Portland for China, but Mr. Strong knew what to do. On behalf of the ladies, he went to Salem, went before the Supreme Court of the State, and got a writ of mandamus served on Judge Shattuck to detain the children until the case could be heard in the Supreme Court, but the ship had sailed. However, it is one hundred miles from Portland to the sea, and steam-boats run faster than sail-boats even when drawn by a tug. Judge Shattuck gave a paper to Mother to go to Astoria and see if she could get the children. She asked Mrs. Holbrook, whom you well remember, to go with her. They went down that very night by steamer, reached Astoria three or four o'clock in the morning, found where the sheriff lived, got him up, showed him the writ, and with him, chartered a tug and started for the Colona. They found it still in American waters, caused the boat to stop, and the sheriff took the two girls off, and brought them ashore at Astoria. Mother was entertained by Mrs. (no name shown) that night and the next day, and she stayed there until the Colona had gone to sea. Then the children were brought back to Portland. The matter was taken immediately to the Supreme Court and Judge Thayer, who gave the decision, said that in no possible legal way could children born in this country be deported to a suppositious grandmother in China, and so they were left in the Home. In the meantime, a Chinese acquaintance came to Mother and told her that he knew there was no grandmother in China. He came from the same town where she had been, but she was dead and gone, and so the letter from her was a forgery, although it served the purpose for the time being. These girls grew up, largely under Mother's care, to womanhood, both made their profession of faith, both of them married, one of them unfortunately, - and the elder one, Ahwon, is a credit to herself, her family, and the Christian Church. Mr. William Ladd said to me one

day, referring to that incident, that if the Chinese Women's Home in Portland had never done anything but rescue Ahwon, it was worth every cent it had ever cost.

Another interesting incident that it is worthwhile to let you know about is this. One day a Chinese man came to Mother and told her a Chinese woman was restrained of her liberty for immoral purposes in one of the buildings down in the Chinese quarter. Mother immediately went to see Judge Gilbert, and then she asked Mrs. McCormick a teacher in our School to accompany her, and Judge Gilbert with the police and these two women went down to try and find the woman. A crowd had gathered about the building where she was said to be confined. One of our Chinese pupils came to Mother and said, in Chinese of course, - "Mrs. Holt, don't you venture into that building. These men are armed and they will probably kill if you do." But you never knew your Mother to be frightened, did you? So she and Mrs. McCormick, Judge Gilbert and the policemen went upstairs, came to a fastened door which the police broke down, and in an inner room, in the hands of a strong Chinese man, who had his hand over the woman's mouth so that she could not cry out, they found the poor woman they sought. Of course, she was taken out and taken to the Home and the Chinese never got possession of her again. Somewhere in the neighborhood of a hundred Chinese women and girls passed through that Chinese Women's Home while Mother was in charge of it, and it proved to be an exceedingly valuable adjunct to our mission work. One result of it was to break up the trade in women and girls for immoral purposes, and to give the wholesome fear of the Christian women in anything they should do to help Chinese women in a time of need.

I think also, I ought to remind you of the valuable help of Ahho in all that Mother did. Ahho was stolen from China and brought to this country for evil purposes. She was rescued in San Francisco, was converted, afterward moved to Portland and was married to a member of the Baptist Church named Dong Fie. They were married at Dr. Lindsley's residence by Dr. Lindsley, I assisting. Ahho was one of the keenest women we ever knew. Of course, she knew every trick of the Chinese and she was as cunning as the best of them. She never was out-witted in anything she attempted to do, and was an exceedingly valuable helper in the rescue of Chinese women and girls. She was ready to go anywhere at any time, no matter at what risk to herself, if she could only help her own Chinese sisters. Ahho died of pneumonia in a hospital on the East Side some years after and her funeral was held in the First Church and attended by a large number of Chinese people of all sorts. She was an earnest, simple-minded Christian woman, with very little education, with much native ability, and a consecration to the cause of Christ in any way she could serve.

In 1897, the Foreign Board decided to abandon its work on the Coast except in San Francisco, because of the growing

needs in China itself. The supply of money was not abundant, and so they said, we can save money if we will turn over these missions to the local Church, but there were so many Chinese in San Francisco, they said they would maintain that. That meant that the Fortland Mission would be closed. Immediately upon learning of the intention of the Board, Mother and I wrote to the Board asking to be sent back to China. All of you, except Will, were young enough to go back with us, but Will needed to go to school and we decided that we would leave him in the United States and return to China with the rest of you for a few years and then send Laura and Ned home to school. IN the meantime however, the Synod of Oregon had lost its Synodical Missionary and had appointed a committee from the different Presbyteries to find a man for that task. As we had been in Portland for thirteen years, and I had traveled all over the states of Oregon and Washington in the interest of Foreign Missions, nearly everybody in Oregon knew me. It had been the good fortune of both of us to be helpful to a great many Churches while we were doing Foreign Mission work. Therefore when the Committee heard that we were purposing to go back to China and that the Chinese Mission would be left without anybody to look after it, one day the whole Committee came down to my office, then on Second Street, and offered me the position of Synodical Missionary for the Synod of Oregon, to couple with it the work among the Chinese. Of course, Mother and I simply told the Committee we were in the hands of the Board of Foreign Missions, that we had offered to go back to China and had not yet heard from the Board, "But," I said, "We will lay it before the Board and see what they say." Accordingly I wrote to the Board of the offer, and very promptly received a reply, saying that if we could see the way clear to accept the position, the Board would be very glad, for it would ensure the maintenance of the Chinese Mission. Accordingly, We told the Committee that I would accept the position of Synodical Missionary, on condition that I should work under the Synod's Committee on Home Missions and be responsible to it, and I would be ready to take up the work on the first of August, which would be the beginning of the new year for the foreign mission work.

Accordingly, we made our arrangements, and on the first of August, 1898, I entered upon a new field of labor. From that time on, the whole care of the Chinese Mission passed into the hands of your Mother, and of course, she did it well, no one could do it better. All the attention I gave it was to conduct the communion seasons three or four times a year, baptize those who came into the Church on profession of their faith, and do what I could in counsel with your Mother when I was at home.

Mother maintained the Mission, giving it all the attention possible without neglecting you children too much, until 1913, when the Holt Presbyterian Church was organized and given our name by the special request of the Chinese. That Church still continues its usefulness, with a Chinese

minister in charge, and Mrs. Montgomery to be an advisor and supervisor.

I want to give you a little glimpse of what it meant to be a Synodical Home Missionary in those days. As you know, there were no railroads in Oregon in 1898 going across the state east and west. The O.R. & N. went around the state going up the Columbia River then through the Blue Mountains emerging at Huntington into the State of Idaho. The Southern Pacific controlled the whole west side of Oregon so far as there were any railroads, but our Church paid no attention to railroads. We went wherever there was a need.

My first trip as Synodical Missionary was into Harney County. Harney County is about one-half larger than the State of New Jersey, 125 miles off the railroad and no way to get to it except by private conveyance or stage. Rev. C. R. Shields, our pastor at Union, was Chairman of the Home Mission Committee for East Oregon Presbytery. I wrote Shields who owned a team, that if he would go with us and provide the team, I would pay the traveling expenses, and we would visit Harney County. He agreed and I arranged to meet him in Baker City on a Tuesday noon early in August. To give you a little idea of what such a trip meant in 1898, - on the train with me, leaving Portland Monday night, were two young men going to Boston to the Boston Tech. We parted company Tuesday noon, they to cross the continent and I to travel a little ways in the State of Oregon, - and they were in Boston before I was in Harney. Mr. Shields and I drove to Sumpter the first day, spent the night there, and looked over the community. Then we drove over on to the John Day River, and spent a night at the village of John Day and held a preaching service. Then we went on to Canyon City, and explored that and then out into the wilderness and spent a night at a farm and on Saturday we drove into Harney, a village of maybe a couple hundred people. We held preaching services on Saturday night and Sunday in Harney and Sunday afternoon drove over to Burns, the metropolis of the county, then a town of about 1,000 people. Along about 1886 or 1887, the Methodist Church had gone into Harney County and had put up a building in Burns, but when I came along in 1898 the Methodists had entirely withdrawn from the county and there was not a Protestant Church of any sort except the little work that we were doing through Home Missions. Rev. J. C. Templeton was then there in charge. We were using the old Methodist Church, and of course, it never had been dedicated and we had no right to dedicate it because we did not own it, but I found a man who was the agent for the building, and he said if we would pay \$500 to pay off a mortgage there was on it, for which he was the agent, he would give us a deed to the property and we could have it for the Presbyterian Church. I went to the bank, borrowed the \$500, paid the mortgage, went up to the Court House and had it discharged and the title recorded, and on the next Sunday we dedicated that Church as a Presbyterian Church, the only Presbyterian Church within 150 miles. It was a very interesting episode

and out of it has come a self-supporting Church to which Rev. Weston F. Shields, late of Medford, now ministers, and it is the center for the entire county.

While I was there a man by the name of Thompson came up to see me and said - "I hear you have something to do with furnishing ministers for needy places. I wish you would send a minister where we live." I said - "What's your name?" "Thompson." I said - "Where do you live?" "Over here about forty miles." "What Church do you belong to?" "I don't belong to any Church." "What do you want a Church for, and a minister?" He said that he had a boy grown up to manhood for whom there was nothing but the saloon, and a girl grown up to womanhood, with nothing except the wild Western dance, and then he said - "I will be glad to pay \$50.00 a year toward the support of the minister if you will send one." We were never able to do it, but that Harney County is developing under the work of our Church. The Roman Catholics have established a Church there in the same town, and the Baptists were there for a while, but my last word from Oregon is that Mr. Shields is the only Protestant minister in the entire county. The railroad is building about it now and by and by it will be easy to get to it. Then, as you know, the automobiles have supplanted the old four-horse stage, making the trip very much shorter, although about as expensive as it was in the "horse days."

In this way, I helped establish our work in Prineville, in Crook County, a county in which there was no Presbyterian Church, and no other except in Prineville itself, - and later we got into Redmond after the railroad went through. Dr. Milligan and I were the first ministers in Redmond and selected lots for our Church when there was not a building but tents on the ground. It has developed into a Home Mission Center. So I went over the State for twelve happy years, under the Mission Board, - Mother taking care of the Chinese work, and you children growing up to manhood and womanhood. Will went to College at Wooster, came back to study medicine, and got married; Laura grew up to be full stature and was married; Cleve went to Princeton University; Ned took up Civil Engineering; and in 1913, I was elected to my present position, which has resulted in Mother and me living away from all of you, as our home has to be in Philadelphia, while you are all living on the Pacific Coast.

This, in brief, is just a sketch of our history, which we hope will prove of some entertainment when you come to read it over.